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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - 1959

Special Issue on Bible Society Work in Equatorial Africa

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Editorial

WE ARE MUCH INDEBTED to the Rev. J. T. Watson, of the B.F.B.S., London, and to his colleagues in Africa, for preparing the material published in this issue of the *Bulletin*. For some time we have wanted to give a general picture of Bible Society problems in this rapidly developing area. On this occasion it is the Bible Society secretaries who have been asked to give a picture of their activity. It is hoped that, on another occasion, Africans themselves will give their views on what they believe the significance of the Bible to be for modern Africa and why, in their eyes, its wide circulation is an urgent necessity.

Knowing that the Pocket Testament League has been very active in Africa in recent years, it was also thought that readers would like to have an opportunity of hearing from Dr. Alfred A. Kunz, International Director of P.T.L., what were the thoughts and aims which had prompted their efforts and the way in which they were carried out. The P.T.L. had previously been at work in Asia; plans are being worked out now for distribution campaigns in Latin America. Dr. Kunz's article gives some useful insight into the way in which at least one of those dynamic modern movements, devoted to the idea of the large-scale, free circulation of Portions, has carried out its campaigns. The Bible Societies' approach is different, but this should not prevent us from acknowledging what others are also doing in the field of Scripture distribution.

The reader will already have noted from the table of contents of this issue that the following articles deal almost exclusively with Bible Society work South of the Sahara and North of the Limpopo. Work in North Africa is definitely of a different nature. Lack of time and space made it impossible to bring South Africa within the purview of this issue, but it is hoped to deal with the work in that area at a later date.

O. B.

THE TASK IN AFRICA TO-DAY

John T. Watson

I. The Strategic Place of the African Continent

SITTING DOWN TO WRITE this introductory article for the African number of the *Bulletin*, I have been letting my eye run over the titles of some of the books in my study in the section headed "Africa". They make interesting reading—"The New Africa"; "The New Congo"; "Africa's Destiny"; "Africa Emergent"; "From Fetish to Faith"; "Last Chance in Africa" (to name just a few). One thing is abundantly clear—Africa is a continent which merits a special number of this magazine. Africa needs watching, for it is moving swiftly away from what it was even thirty years ago when some of us worked there as missionaries. Africa is in process of becoming . . . . what?

The Archbishop of Canterbury, speaking at a great missionary gathering in London a short time ago, had a significant thing to say to his audience:

> "Africa is the most important place in the world to-day. The conflicts between East and West and between Western civilization and Communism are only side issues in the long run, compared to what happens in the next century in every part of Africa".

Let us look a little more closely at this changing continent and at the same time remind ourselves of one or two facts which, though perhaps they are well known, are not always appreciated as they should be.

Geographical expanse

And first—Africa is an immense land, equal to one-fifth of the land surface of the world. There is an interesting theory held by some geologists that Africa was once part of a great land mass extending from Australia to South America. This ancient continent was known as Gondwanaland. It is a fascinating study following in thought how this giant continent became broken up into pieces which we know to-day, and how in time there came about the continent which we now know as Africa. Even as it is, this one remnant of Gondwanaland is so large that you could get the whole of China, the United States of America and the continent of Europe inside it, and still have room to spare for a few countries the size of the United Kingdom. I personally have travelled a good deal in Africa and in a sense can claim to know it fairly well: yet I must confess it comes almost as a shock to me to realise that Mr. Bedford's Agency in East Africa is almost a quarter of the size of Australia; that Mr. Marthinson in Congo looks after a territory bigger than the whole of India; that Mr. Roulet, working in what we still call French West Africa, is responsible for a territory equal to half the size of Europe; whilst just one of Mr. Hunter's four countries, Nigeria, is about one and a half times the size of France. Admittedly there

is not the tremendous population in Africa that there is, for example, in India or South East Asia, but the fact remains and needs to be pondered—Africa is an immense continent. Cecil Rhodes' dictum has point; "In Africa, think big".

Multiplicity of languages

Another thing needing to be remembered when thinking of Africa is the multiplicity of its languages. It is well known, I imagine, that there are three main ethnic groups in Africa—Bantus, Hamites and Negroes, all, incidentally, very much mixed up so that there are a great number of smaller groups of peoples. These speak between them approximately 700 languages, some of which are very difficult to learn, either because they are tonal or perhaps are not yet reduced to writing. How I remember struggling as a young missionary thirty years ago with Yoruba, in which one has to remember that the same word can mean a number of different things according to its pronunciation. Yoruba is a tonal language, and to learn it properly one must be able to hear the tones. It is as if one should pronounce the English word "cat", for example, on each of the three main notes of the scale—doh, mi, soh, altering the meaning of the word on each note.

It is more than likely, of course, that in the new age into which Africa is now moving so swiftly, many of the smaller languages will inevitably die; but even if half of them were to do so (which is not likely in my opinion), it would still leave the formidable number of some 300 or more to be catered for by the Bible Societies.

Awakened continent

A third factor needing to be borne in mind by anyone thinking seriously of Africa to-day is its restlessness. The land which for centuries has seemed to onlookers so indifferent to the pulsating world all around it has now suddenly awakened to a realisation of its backward condition and is determined to do something about it. Unfortunately, it has fallen such a long way behind in the race of progress that it is having to run forward at a desperate speed. What Africa's future is to be no one knows, but it is undoubtedly being decided NOW. It is significant that last year there were held in Africa three important conferences, all very much concerned with the future of the continent. There was a Conference of African States held at Accra in Ghana and thinking very much about politics; there was a Conference of African Church Leaders held in Ibadan in Nigeria and thinking about the change-over from Mission to Church; and there was a Conference of Bible Society Secretaries in Salisbury, Rhodesia, looking at the African situation as a whole and the work yet needing to be done.

II. The Task of the Bible Societies

To provide the whole Bible

The Bible Society movement has three important tasks in Africa. First, it has to ensure that the Christian Church, now firmly planted there, has the Word of God in its hands, and by this I mean the WHOLE Bible. The emergent African Church must have the Bible in the principal vernaculars of the land. Its members, and especially its clergy and ministers, must know the faith which they have embraced. In this connection it is perhaps interesting to point out that Bible Societies are BIBLE Societies and not Scripture Portion Societies. Our

fathers began at least with the firm conviction that people need to be provided with copies of "the whole counsel of God". Yet there are many Christian Churches in Africa to-day without the Bible in the vernacular. I have myself worked as a missionary in such a Church. There is, for example, no whole Bible as yet in any vernacular spoken in Angola, where, according to a published figure, there is a Christian community of 189,620. There is no whole Bible as yet in any language spoken on the Ivory Coast (with a Christian community of 50,980), or again in Sierra Leone (with 54,875 Christians)—to name but a few countries which I know and therefore set down almost at random. A number of African languages which happily have the Bible still lack Reference Bibles, which would be a boon indeed to native ministers and catechists on whom rests the burden of teaching the faith. There is a tremendous work of translation and revision needing to be done before it can be said that the Word has "gone forth into all the land". I should like to see some time a blueprint of our plans for this particular bit of service over a period of, let us say, the next five or ten years. When is the Church of West Africa, of Central Africa, of East Africa, to be equipped with the "tools" for finishing "the job" of winning the people for Christ? It is said that the population of Africa numbers over 200 million souls, yet maybe there are scarcely more than 30 million Christians, and there are certainly twice as many Muslims as there are Christians. What a tremendous task still awaits us in Africa.

To ensure widespread distribution

We seek, in the second place, to ensure that the translated Word is made available in bound copies, in books which the people can read. This subject raises the whole question of distribution, and a paper thereon has been contributed to this issue by Mr. Hunter. Let me content myself here, then, with just two observations.

When we have looked at all that we are doing at the present time in Africa, and have rightly congratulated ourselves upon it, there is still a tremendous field needing to be cultivated. There are millions of people in Africa to-day who have never even HEARD of the Gospel, but who would, I believe, gladly respond to it if it were declared to them. We have to furnish the Church with copies of the Scriptures so that it in turn can go out into the highways and hedges and pass on the Good News to those who as yet are outside the Church. How many Gospels, I wonder, did the Bible Societies circulate last year in Africa? And in thinking of Gospel distribution, we ought perhaps to take to heart as Bible Societies a word from the New Testament which speaks about people forbidding others doing what they themselves ought to have been doing. We often remind ourselves that the Gospel is the "cutting edge of evangelism". If it is, it is just the tool needed in Africa to-day.

Scripture distribution will be neither easy work, nor cheap work. Manufacturers of detergents, or indeed of any brisk selling product nowadays, spend thousands of pounds every year in order to sell their goods. It evidently does pay to advertise. We too, it seems to me, must pay to sell our books. We must build or rent Bible Houses which are, in fact, distribution channels. We must engage and pay staffs to run them. We must compete—and I use this word in its best sense—with commercial publishers in giving generous discounts to the Book Trade. We must be prepared to pay the increasing cost of distribution through colportage, through book vans and other well-tried methods.

To suit the price to the reader

Finally, we not only seek, as Bible Societies, to ensure that our books are available on the field, but that they are bought and read by the people needing them. Bible Societies have always boasted that they count it a privilege to be able to subsidize missionary editions of the Scriptures, but are our subsidies big enough? That is the urgent question we need to ask to-day. Yet who can answer the question: What can Mr. Everyman living in Ghana, let us say, afford to pay for his Bible or Testament? I am beginning to think that our Scriptures are still too highly priced for those people who are as yet outside the Christian fold. I think the prices are right for the converted, for those who know and appreciate the value of the Book which they buy, but what about those whom we would like to win for the Gospel? Communist literature is cheap, besides being well produced, precisely because the Communist is out to win converts for his way of life. How keen are we to see a copy of the Scriptures got into the hands of a non-Christian? How much are we prepared to pay to achieve this end?

There is one further word I would like to add. One day—it is foretold in the Book itself, and we affirm it every time we say the Lord's Prayer or sing Isaac Watts' great missionary hymn

> Jesus shall reign where'er the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore
> Till moons shall wax and wane no more.

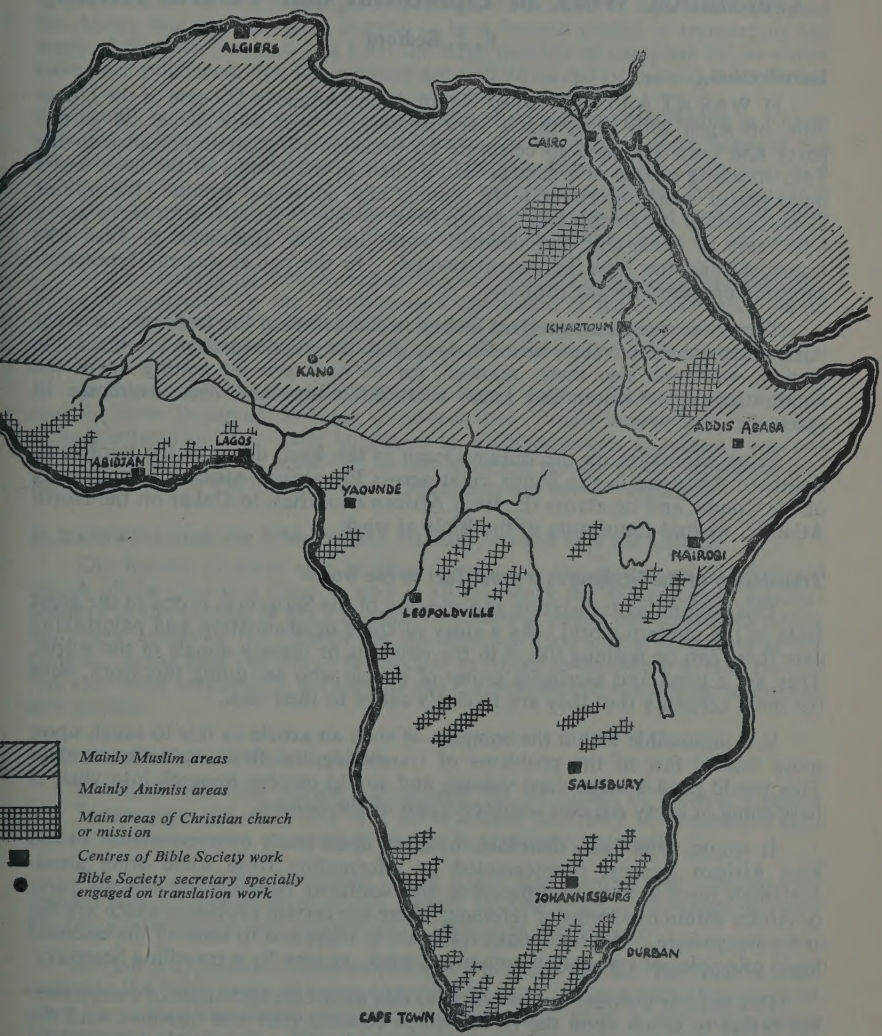
—one day Africa will be won for Christ. The grounds for our optimism may not be very apparent at the moment when we see the rising tide of Islam, the rapid spread of materialism, the efforts being made to spread Communism; but Christ WILL one day rule Africa. It is written in His Word: "The Kingdoms of this world are become the kingdoms of the Lord, and of his Christ; and he shall reign for ever and ever". It is our unspeakable privilege NOW to be able to "make straight in the desert a highway for our God". On our faithfulness so much depends.

Some significant statistics in relation to the area of Africa covered by the articles in this issue

Area	*Total Population*	*No. of Christians*	1958 *Scripture Circulation by Bible Societies*
East Africa (Kenya and Tanganyika) ..	16,819,000	(P) 1,022,000 (RC) 1,542,000	159,296
Belgian Congo	12,660,000	(P) 1,180,000 (RC) 4,139,000	158,977
N. and S. Rhodesia (incl. Nyasaland)	8,260,000	(P) 1,235,000 (RC) 753,000	108,047
French West and French Equatorial Africa	23,269,000	(P) 650,000 (RC) 1,607,000	50,330
British West Africa	40,338,800	(P) 2,044,000 (RC) 1,575,000	614,698

(P) =Protestant Christians
(RC)=Roman Catholic Christians
NOTE.—The figures for population and number of Christians are taken from statistics produced by the Missionary Research Library, New York, in the Occasional Bulletin Vol.IX, No. 4

Map of Africa indicating (approximately) religious beliefs of population and location of Bible Society work



ASPECTS OF TRANSLATION WORK—

Translation Work in Equatorial and Central Africa

F. J. Bedford

Introduction

IT WAS AT A PLACE called Ngora, in the Anglican Diocese of the Upper Nile, on April 10th 1959, that a very significant event took place. A garden party had been arranged to celebrate an occasion of great importance to the Teso speaking people of Uganda. On a chair in the middle of the lawn was a large parcel weighing about forty pounds and addressed to the Translations Department of the British and Foreign Bible Society. At last, after seven and a half years of consistent and devoted work, the Old Testament in Teso was translated and the New Testament revised. In the parcel was the typescript, carefully prepared for the printers.

There was indeed an exultant feeling in the hearts of the translator and her African assessors on that historic day, and the representative of the Bible Society, who was also there, rejoiced, for he had seen the setting up of the committee years before, and knew what difficulties had been overcome to reach that day.

From Mombasa on the Indian Ocean in the East, down to the borders of Southern Rhodesia in the South, right across Equatorial Africa, the immensity of the Congo, and on across the West African countries, to Dakar on the North Atlantic, we find translators of the Bible at work.

Translation of the Scriptures a great fact in the world

This continuing translation and revision of the Scriptures is one of the great facts of the modern world. As a story of sheer determination and painstaking care there can be nothing like it in the religious or literary annals of the world. They are a great and sacrificial group of people who are doing this work, with the inner certainty that they are Divinely called to their task.

It is impossible within the compass of such an article as this to touch upon more than a few of the problems of translating the Bible in Africa to-day. This would need a large sized volume and would involve research into what is happening in every African territory south of the Sahara.

It would seem best, therefore, to draw upon one's own experience in the East African Agency, supplemented by information from some other areas. Although there are many differences and contrasts between the various parts of Africa within our terms of reference, there are certain problems which are the same everywhere. We shall make reference to these and to some of the essential basic principles of translation committee work, as seen by a travelling Secretary.

It is not our purpose in this article to talk about the technique of translation, but rather to touch upon the relationships between men and missions, and the human problems of finding the right people to do the work, and then the task of seeing the work through to a successful conclusion.

We face an unfinished and continuing task

To those who would wish for a brief summary of the facts connected with the translation of the Bible in Africa, I would refer them to the useful Appendix in Volume 4 of "The Planting of Christianity in Africa" by the Rev. C. P. Groves. This is an accurate summary as far as it goes. It only takes us up to 1954, and in the five years since, the tempo of Bible translation in Equatorial and Central Africa has risen steeply. Although the period from 1925 to 1934 saw the largest number of new languages into which the Scriptures had been translated for Africa, and has the claim thereby to be a famous period of translation, the mark of the last five years has been the large number of complete Bibles which have been published, and those which are well advanced or nearing completion.

Surely this fact mirrors, at least partially, the growth of the Church in Africa. One always feels that, with certain exceptions, the maturity of the Church in any area is marked by the publication of the complete Bible. The completion of a Gospel portion seems to mark the period of pioneer evangelism, the completion of a New Testament, means that the Church has taken root, while the publication of the whole Bible testifies to a deeper spiritual life and a desire to propagate.

It is a challenging fact to realise that out of the 294 language projects now being superintended by the Translations Department of the British and Foreign Bible Society for the world, 153 are in the languages of Africa, and a large proportion of these are being carried forward in the area of Africa under review.

In this area there are no less than 34 new complete Bibles being prepared, and the New Testament is being translated into 20 new languages. These are quite distinct from the many languages in which revisions of existing versions are being made and we must add to this amazing record all the languages into which portions of the Old and New Testaments are being translated.

In translation work the Bible Society marches forward with the Church

The history of every one of these versions is the history of the forward march of the Christian Church, and in all this work the Bible Society marches forward at the request of the Church, not dictating policy but seeking to satisfy the direct wishes of the Church for the Word of God in the languages of the people. It has been the rule of the Society in Africa as elsewhere to take the fullest and most responsible opinion of the Church before embarking upon any new project.

The task of a liaison officer in Africa

In a field like East Africa, comprising the territories of Kenya, Uganda and Tanganyika, the main task of a Bible Society Secretary in connection with Bible translation is not so much to engage in translation himself.

This has sometimes happened but it is not his essential task. It must be realised that a representative of the Society in Africa has a multitude of tasks involving distribution and promotion of interest in the Society.

His job is to make contacts everywhere and assess needs. He must be wide awake to the Bible needs of every area, and be sure that at a very early stage in every translation translators should be encouraged to write to the Translations Department in London. This is of tremendous importance, for it is not some times realised that vast resources of experience have been built up during the

passage of the years. Through the Translations Department most linguistic, textual, doctrinal, exegetical and theological problems can be adequately studied and answered by competent people.

It is difficult to classify the various types of versions we print, and one type usually merges into another as translation work goes forward. For the purpose of this article it is probably necessary to make divisions—but so many of these problems overlap.

We continue to encourage pioneer versions

May we first of all speak about pioneer versions. We must remember that in the area of Africa under consideration, probably one of the three most complicated linguistic areas in the world, the development of the Church has been in a real sense uneven. In some areas like Uganda, Ghana, Nigeria and Southern Rhodesia, to mention only certain countries, there exists a self-governing, self-supporting Church. In other places like the northern frontiers of Kenya and Uganda, parts of the Congo, parts of Tanganyika, to mention only a few, missionary work is still at its pioneer stage. There is still a need for pioneer Gospels in the tribal languages and as long as they are needed the Bible Society must continue to provide them. But even here problems are involved.

In French West Africa translation work is made very difficult because of the variety of languages in use. As our Secretary there tells us, "Delafosse counts as many as 126 main languages among a population of approximately 19 millions. In the Ivory Coast there are some 70 different languages, one of which is Senoufo ; this is spoken by about a million people but it has something like 30 dialects. This multiplicity of languages tends to make missions use a lingua franca to reach smaller tribes, but on the whole this has had an adverse effect on the response to the Gospel, and missionaries are now realising the need for at least one Gospel in as many vernaculars as possible".

This is true in other parts of Africa, notably in Tanganyika. How much cheaper and easier it would be for the Bible Society if the Scriptures in a lingua franca like Kiswahili could fully meet the evangelistic needs for all the tribes of Tanganyika. The Swahili Bible is an important version, and is very widely used and is of particular importance in centres of population where people of many tribes meet for worship. Nevertheless there is no doubt that for long years ahead it will be necessary for our Society to publish Gospels in many tribal languages. Some Church and mission authorities are recognising this and requiring their missionaries to learn the tribal vernaculars in addition to Swahili. In languages like Iraqw, Nyaturu, Iramba, Asu and Ha in Tanganyika, the Gospel in the tribal vernacular still remains the supreme tool of evangelism. Many more instances could be quoted across the part of Africa under review.

Bible Society policy and Union versions

It is the declared translational policy of the British and Foreign Bible Society to produce versions of the Scriptures in a form and language in which they will have the greatest possible acceptance to the largest number of people over the widest possible area. Because of this certain "Union" versions have been prepared in Africa. Examples of these are Union Nyanja of Nyasaland, Union Ibo of S.E. Nigeria, Union Shona of Southern Rhodesia and Union Swahili of East Africa. Other versions are in preparation like Luyia of the Lake Province of Kenya and Kalenjin of part of the Rift Valley of the same country.

In some ways "Union Version" is a very ambiguous term but it is not easy to find another which fits the need. It can mean a union of dialects as in the case of Luyia and Kalenjin, but it can also mean a union of missions and Churches particularly where at some stage there has been some difference of opinion or even controversy over translation matters. Then there is the third kind of union where we try to produce a single version that will supersede two or three other versions, which are linked to specific traditions of one kind or another. The Swahili Bible is a good illustration of this.

Some basic principles in the setting up of Translation Committees

During travels in Africa one sometimes has the task of setting up committees of translation to tackle some new and urgent tasks. Of course from place to place the pattern of these committees is different but there are certain basic principles which guide everywhere.

If there are a number of missions working in an area we seek to make the committee fully representative of all interests. There must always be one person who is particularly responsible for the day to day preparation of the drafts. If this person is at home in the African language and can turn with facility to the original Bible languages, and is trained in theology then we have the beginnings of an ideal situation. This happy position is rarely reached. So often our translators have only the first of these qualifications and it is then that the committee method is so beneficial, for in many areas we can find a chairman of committee who is trained in theology and at least can use his Greek and Hebrew Lexicons.

The importance of co-operation in translation work

At the heart of Committee Work there must be co-operation, co-operation between Church and Church, between European and African and between individual and individual. This may seem to be a truism but how often human relationships, particularly on questions of orthography, can undermine a whole enterprise.

There must also be co-operation in meeting the cost of a version. We find it an excellent thing if four groups share in the payment of the cost. The Bible Society, the Missionary Society, the indigenous Church and the African Government authorities. We have an example of this in Uganda where the Bible Society pays a substantial grant towards the salary of the translator and the field expenses of the committee; the Church Missionary Society shares in the cost of the translator and miscellaneous expenses like furlough costs, and provides his residence. The picture is completed by the indigenous Church meeting in a sacrificial way the cost of African helpers and the local African Government also pays a share of this cost.

We must have the understanding and support of the African Church

It is of vital importance that right from the outset of any piece of work the African Church should realise the importance of the task. One way of doing this has been discovered during the translation of the Lugbara Bible in the West Nile Province of Uganda. The committee meets every time in a different pastorate of the Church and local elders are invited to attend the committees as onlookers.

This mass of translation work is going on as a quietly constructive task in Equatorial and Central Africa at a time of tremendous change, and in the heat of a rising nationalism. More and more African translators are bound to arise as the standard of theological training improves. Many will have served their apprenticeship on the committees which already exist. It would be a splendid thing if some of the best could receive some special training for the task which lies ahead. It is important that when prospective translators go to England for study or educational work, they should be put in touch with the Translations Department and a course might be arranged for them in a suitable academic setting.

We shall then indeed be building for the future and providing a reservoir of African translators. It will certainly be a fact that in the days ahead it will be upon African translators we shall have to depend for the classic versions of the future. This is proving true in India to-day and it will be no less true in Africa.

The Hausa New Testament

Cyril Sanderson

"Albishir!" as the Hausas say—"Good News!" The typescript of the new translation of the New Testament in Hausa is now in Bible House, London. When we came to parcel it up and to put it on the scales, we checked those weights more than once. Were they really telling the truth? Could the fruit of ten years of labour weigh only under five pounds? We were thinking of the incredible number of typings and retypings and the reams of paper which had been used up before that final typescript was ready, and also of the unseen and immeasurable weight of God's abounding grace and enabling which He had shown us through the years of labour.

For whom has this translation been prepared? First, for the millions in West Africa who speak Hausa as their mother-tongue, about seventeen million of them, most of them in Northern Nigeria, but many also in French West Africa. Almost all of them are Muslims.

Secondly, it has been prepared for the animistic tribes in Northern Nigeria who speak Hausa as the trade language and who have not the Scriptures in their mother-tongue.

Last (but not least), it has been translated for the Christian Church in West Africa, to which Hausa has become the language of fellowship when Christians gather together from varying tribes with varying languages. Most of these people unfortunately have little or nothing of the Scriptures in their mother-tongue.

It is estimated that between twenty and twenty-five million people understand the Hausa language. It is not linked to the great Bantu family of languages, but is Hamitic in origin. It has a tremendous vocabulary, is rich in idiom, toned and pleasant to the ear. The culture of the Hausa people has been greatly influenced by the religion of Islam, which first reached north-eastern Nigeria about the year 800 A.D. But even today small pockets of animistic Hausas are still to be found.

Before the advent of the British about 1900, the Hausa was the slave-raider, ruthlessly raiding the animistic tribes immediately south of his territory. Many

of these tribes bravely resisted him and so were preserved from the dead hand of Islam for the Gospel of Jesus Christ, Who brought life and immortality to light. For it was among these tribes that Christian missionaries first worked and today there are thousands of Christians among them.

It was only about twenty-five years ago that Christian missionaries were permitted to enter the Northern Nigerian Emirates, and as in most Muslim lands, the response to the preaching of the redeeming love of God has been small. But then there are millions among them who have never heard the truth of the Word, barred from it by illiteracy on the one hand and by a perversion of God's revelation, which has already been brought to them in Islam.

But today literacy is rapidly on the increase and the country is opening up to outside influences. With a joyful "lift" in the heart of eager anticipation, we look forward to the day when this new translation of the New Testament in Hausa will find its way into every town and village in Hausa-speaking West Africa. We read in the story of Gideon "a cake of barley bread tumbled into the host of Midian. . . . . : and all the host ran and cried and fled." We know the Word of the living God is the power which will oust the Enemy from his long-held strongholds, bring liberty to the captives and feed them on the Bread of Life.

Not long ago we called in a man from one of the great Northern Nigerian cities to read aloud the final typescript. He was comparatively unfamiliar with much of the content of Scripture and so, in order to make absolutely certain that he understood what he was reading, we would stop him at some of the difficult passages to make quite sure that the translation was clear (we were reading the Epistle to the Romans at the time). Suddenly he said : "Malam, this book is not like other books. When a man reads this book he hears someone speaking to him in his heart."

This is our confidence—the Spirit of God confirming the Word of God to the hearts of needy men and causing them to hear the Voice of the Son of God and, hearing Him, to live for ever !

The Significance of the African Bibleless Tribes for the Bible Societies Today

W. D. Reyburn

THE NGOUMBA TRIBE of the southern French Cameroon has no more than ten thousand speakers. Its people have been evangelized over the years through the Bulu language which has through mission influence become a rather widespread church language. Many of the Ngoumba, who border on the Bulu tribe, speak the latter language. Schools have in the past been conducted in Bulu, pastors have been trained in Bulu and the Bulu Scriptures have found wide use among the Ngoumba. In spite of all the effective Bulu language work among the Ngoumba, the Ngoumba Christians revolted from the Presbyterian mission in 1935 and have ever since maintained a separatist church employing only their mother tongue.

Factors in the linguistic situation

The conflict of tribal interests, the competition in education and political control and ethnic awareness are all important factors in modern Africa which pose new and often perplexing problems for the translation of the Scriptures and the preparation of literature. An awakening Africa means among other things that the tribes which have been partially evangelized through larger trade languages become sensitive to their own individual existence. Independence and nationalism mean to the smaller tribes that there should also be equality of status between large and small tribes. This is particularly true in those areas of Africa where so-called trade languages are not sufficiently widespread and culturally strong enough to assimilate the smaller language groups. The case cited above of the independent Ngoumba church of the southern French Cameroon is only one example of a smaller Bibleless tribe which has taken drastic steps to express its desire for individual recognition.

The case of the Ngoumba church is not unique. A similar movement has taken place in numerous areas and in many the tribal language is the outward symbol employed to express this deep dissatisfaction. The Ngoumba succeeded in writing their language in a rather expert fashion and have now a few small booklets printed. The ability to read Ngoumba is a sign of tribal loyalty. The Mekae, Kaka, Bafia, Eton, Beti of the Cameroon, are also tribal units which have independently undertaken the writing of their languages. It has been both an advantage and disadvantage that most of this work has been done outside of any organization framework. Small groups of educated individuals have attempted to put their mother tongue into writing based upon a known European alphabet or some other written African tongue. The result has been in several cases that differences of opinion about how a vowel or consonant should be represented have caused hard feelings and animosities among educated individuals in the tribe. Translations have been undertaken and song books compiled sometimes in a spirit of competition and power politics. Such activities naturally strike the missionary as unworthy and missions would often forego any publications in the smaller languages rather than allow this kind of situation to be created. However, there is little chance that anyone can by mere decree stifle this African desire for self expression, something which is also a by-product of Christian missions. Hence the significance of the Bibleless smaller African languages for the Bible Societies must be clearly formulated. This means that the Bible Societies with their available means in personnel, constructive research and funds must seek to operate in close co-operation with African churches and missions to the end that this creative human activity be effectively channeled into a worthy contribution to the cause of Christ in the young African churches.

Preparation of alphabets

The preparatory step in this area of responsibility is to make available to African church groups and missions experienced personnel who can sympathetically work in these often sensitive and entangled matters and provide a clear and technically sound basis for the preparation of literature and translation. This has been done over the past three years in the Cameroon through co-operation between the American Bible Society and the Presbyterian Mission. The alphabets of seven languages have been settled by organizing groups of interested members from each language into literature and translation teams. Weeks of concentrated language study were followed by orthography conferences. The final decisions on the Mekae alphabet were made after approximately six months linguistic study and a two week long all-Mekae discussion conference. Through

a systematic study and conference of the Ngoumba phonology it was possible to unite numerous differences of African church opinion and avoid further splinterings among this important tribe. A typical question raised in these conferences is "We have this sound and that sound which are not found in Bulu or French; how can we write them?" In order that the final form of the orthography be accepted by scores of letter writing members of the tribes monthly mimeographed news sheets are being written and distributed by the Kaka, Eton and Ngoumba. Others will soon follow. Booklets have been printed and some Scripture portions are nearing completion.

Need for technical help

In addition to the preparation of sound orthographies and pre-Scripture literature such as Bible stories, there is another major way in which Bible Societies should conceive of help to the smaller Bibleless tribes. The trade language or national language Scriptures are necessarily the ones being used in the smaller Bibleless tribes. In some cases the trade or national language is used for reading the Scriptures and for inter-tribal speaking. In other cases the trade language Scriptures are orally translated and the sermon given in the local language. The pastor or catechist reads from a foreign language Bible and then gives a paraphrase of its meaning. His secular, Biblical and theological training are in a tongue other than his own. In some areas of Africa he is trained in Bible for three years in the trade language using the trade or national language Bible. He is then expected to go into a village and teach and preach in a tongue in which he has had no Christian training. A study of this kind of situation in the Cameroon reveals that the catechist is so accustomed to Biblical words from the trade or national language that he tends to bring them across literally into the local language often with nearly a total loss of meaning. The Kaka catechist who employs the Bulu trade language Bible renders "sin" by *mebbéo* which is a literal translation of Bulu *abé*. However, in Kaka this term is totally inadequate for the meaning of "sin" which should be translated by the culturally meaningful term *sémbo*. After a study of more than a hundred important mistranslations from Bulu to Kaka were made, a Kaka translators' conference was held to discuss these terms and their present day meaning in Kaka life and Christianity. It proved to be an eye opener to Kaka catechists who had been for years failing to employ significant and important terms in their oral interpretations of the Bulu Scriptures and in their preaching.

Training of African translators

Not only should the Bible Societies seek to make technical help available on the field for language analysis, writing and translation but a more active formulation is needed for the preparation of capable African translators. There are many cases of promising young men who show ability in writing and translation but who for financial or other reasons drop out of Bible schools and seminaries in Africa. Not every African who goes through seminary can translate or wants to. It is a skill and one must be highly motivated as well as trained. The translator of the Beti New Testament, the Reverend Akoa Abomo, taught himself considerable Greek, Latin and Hebrew as well as English and was a middle aged man before he was given the opportunity to attend a university abroad. Through the Bible Societies' representatives in the field close contact with African translators or potential translators should be maintained and where it is warranted the Bible Societies should assist in the education of these men. This is true for all languages large and small, but it is particularly significant for the smaller languages where foreign missionaries will not be inclined to learn the language and translate.

Problems to be faced

Because of the fact that Africa is exceedingly complex linguistically and is besieged by so many divergent interests a more comprehensive research into the problems which affect the translation and use of the Scriptures is needed. In addition to those stated briefly above we may list several others: the smaller tribe under the influence of Christianity and Islam, the role of the Bible in the Bibleless tribes, processes of tribal assimilation and its relation to language use, the ethnolinguistic transition from pastoral to agricultural to city life; these and many others are research problems which the Bible Societies need to keep abreast of in order to fulfil their full responsibility in making the Word of God available to the African to-day.

SCRIPTURE DISTRIBUTION IN BRITISH WEST AFRICA

N. H. Hunter

The setting

THE WEST AFRICA AGENCY of the British and Foreign Bible Society, comprising Nigeria, Ghana, Cameroons, Sierra Leone and Gambia, is a vast area peopled with tribes of many different races and tongues. It is essentially a territory of great importance, especially today when Ghana has obtained her independence and Nigeria is well advanced on the road to independence. For the last few years we westerners have repeatedly listened to the call for "freedom", with the press clamouring for the "freedom" state and the downfall of the imperial state. Now that freedom has in the one case been obtained and is promised for Nigeria in 1960, the peoples of these countries seem anxious to walk hand in hand with their former imperialist companions.

When Ghana became independent, sovereign Nigeria echoed with renewed agitation for self-government. Resolutions called for a fixed date for independence and the House of Representatives, which believed that Nigeria's greatest ailment was the absence of national leadership, called for the appointment of a Nigerian Prime Minister. In September last year, Alhaja Tafawa Balewa took his seat as Prime Minister.

The principal tribes in Nigeria are the Hausa, Ibo, Yoruba, Fulani, Kanuri, Tiv, Ibibio, Edo and Nupe. There are over 13 million Moslems, six and a half million Christians and about 10 million of other religions. One could almost say that Nigeria is three countries rolled into one.

The situation in the north of the area

In the North there are the sand-dunes of the Sahara desert, with that ancient city of Kano as the gateway to the Sahara—where one sees the veiled Turegs of the desert on camels, making their way down from Lake Chad and more distant parts to trade with their Moslem brothers of the North. There you find the robed Hausa men dwelling in much the same way as they did in far off Bible days—the Rebeccas at the well, drawing water for the home and cattle, the saying of prayer at the street corners or in the entrances of the attractive mud houses, and the lively traveller with his overladen donkey. This is the field of our work in the North, which is often very difficult as we cross swords with Islam.

This is a part of the country that is fascinating to the world traveller, as he feels that he has stepped back into the past. Distribution of the Scriptures is, however, rather difficult. It is not permitted for the missionary to preach inside the Hausa town, or even to distribute Christian literature in the market places, but the colporteur moves silently among the people with his Scripture Portions, preaching the Word as he goes along and leaving a portion of Scripture with any who might be interested. Thus the Scriptures are being circulated and countless Moslems have in this way been led to Christ.

The Hausa man is tremendously proud of his mother-tongue and is ever on the look-out for something to read in his own language. Now that there is a full Bible in Hausa, especially now that there is a new revision on hand (with the New Testament already completed), we are finding that the Hausa Malams are all full of admiration for this work. A most interesting feature of this is an invitation that was given to Mr. Cyril Sanderson, one of our translators, to go to the School of Arabic Studies, which is predominantly Moslem, to address them on the work of the revision. Shiek Awal, the Principal of the School, expressed to me his admiration for this work and for the work of the translators who are fashioning the language for perhaps centuries to come.

In leper camps, hospitals, schools and institutions for the blind, the Scriptures are read daily and much prayer is offered up by the Church that, through the reading of the Scriptures, the Word may enter into the hearts of these people. Countless instances could be given of remarkable conversion through the reading of the Word—even when there has not been anyone near to interpret it.

In the last ten years, great strides have been made in the North with missions and particularly with education departments. Now they have their own colleges and secondary and primary schools, where Hausa is the medium of instruction, whilst English is taught as a secondary language.

So naturally these smaller tribal languages have fallen away and the Hausa language has taken their place. Both the missions and the education departments have made an all-out effort to reach the people in the more distant places and they hold mass adult education classes. This effort has greatly increased the percentage of literates in the North. What a great challenge this is to us as a Society to meet the new need—through a wider distribution of the Scriptures !

Mobile vans which are constantly visiting the far away villages with colporteurs and voluntary workers, as well as individual missionaries who have been set aside for just this work, are very active in the area. From our warehouse in Apapa parcels and crates move inland daily to begin the attack on the strongholds of Islam and paganism.

The Middle Belt

Leaving the immediate North with its bookshops, mobile units and literature campaigns, we move down to the plateau country known as the Middle Belt. Here we have a concentration of missions working amongst the Hausa, Rukuba, Birom, Tangale, Tiv, Nupe, Gbari, etc. This area presents an open field for the preaching of the Gospel. There are many bookshops and in almost every market place the Scriptures are being sold.

In the past, missionaries working with the various pagan tribes concentrated on bringing out portions of the Scriptures in their own tongue. I think it is true to say that almost all of these tribes have some portions of the Scriptures in their own language now.

West and East Nigeria

Crossing the famous Niger river at Jebba, we come down to the great rain forest of Western and Eastern Nigeria, where are to be found the two large tribes —the Yoruba and the Ibo. These people have advanced very much more quickly than the tribes in the North, for here one has a large Christian community where missions have been established for a hundred years.

Ibadan is the largest Negro town in Africa, where we find Nigeria's own university with fine modern buildings, countless teacher training colleges, etc. These are the training ground for the young Africans who will one day govern this country. In most of these schools and colleges are to be found Christian groups gathering for Bible study either as branches of the Student Christian Movement or of the Scripture Union. It has been my pleasure on many occasions to go and address them on the work of the Bible Society and show them films. I feel that these films—especially those like "How we got our Bible"—have been of immense value to the students.

Here a steady work of distribution goes on. Some of this is carried out through such helpers as Mr. Nigel Sylvester and Mr. John Dean—two Englishmen working for the Scripture Union who travel around from school to school, speaking and selling Scriptures, and on every occasion finding a ready demand. We are really reaching these young people in the schools.

I am happy to say that most of our leaders today have a Christian background, having had their education at a mission school, and we are very fortunate in this. Possibly, through our many contacts with these young men and women, we may be helping to influence someone who will one day lead Nigeria.

In the western and eastern regions of the country there is a fine work of distribution going on through the help of our auxiliaries, which are bringing the needs of the Society before the people.

Distribution is helped along by missionaries and by numerous colporteurs, voluntary agents, bookvans, campaigns and bookstalls. Walking through an African market, wherever it may be, either in Northern Nigeria or in the rain forests of Benin, one is sure to find someone selling Scriptures. And so the work goes on, feeding the multitudes, reaching out to the far distant places.

I had the privilege of being one of the speakers at a youth conference of the Methodist churches in the western region, held in Shagamu. Here were gathered over 600 students and the theme of the conference was "Who lived for me". It was stimulating to join in a discussion on the importance of the Holy Bible in the national life of their country. At our recent annual meeting of the Shagamu Auxiliary, we had a special service for the children, who numbered well over 800.

New opportunities in Ghana

In Ghana one is immediately conscious of the progress being made since independence, and the people are very proud of having obtained their freedom. As in Nigeria, there are large missions at work, such as the Methodist, Anglican and Presbyterian missions. Accra has a very fine university. Church-going is in fashion out here and on Sundays one can see a ceaseless movement of people making their way to the various services held. All invariably carry a Bible either in their hands or on their heads, in true African fashion.

In the Accra-Tema area we have Mrs. G. Dagadu, wife of the Chairman of the Christian Council, doing a splendid work of colportage, both in the women's meetings and in her contacts with the market women.

There are three main large bookshops in Ghana : the Scottish Mission Book Depot, the Methodist Book Depot and the Presbyterian Book Depot, whose headquarters are in Kumasi.

In the past, it was almost impossible to have continuity in supplies from Nigeria due to the fact that we had to depend solely on shipping, which usually takes up to two months. Now with roads passable and a good transport system, we can get Scriptures over to Ghana in two days ! From time to time we get an S.O.S. from Accra for stocks—and it is a happy situation to be able to supply them straightaway.

One must remember the faithful colporteur or evangelist who is in so many cases completely cut off from home and family, often meeting opposition and discouragement, but who faithfully carries on his work for the Master.

As I fly over West Africa, I see in my mind's eye small groups of people faithfully working on either a translation or revision of the Scriptures. These are the people who are fashioning the language of the people for years to come.

Today in Africa great emphasis is laid on "youth". Youth conferences are being held and interest is being shown now in other youth movements, such as youth camps and so on.

The year 1958 was the best year for British West Africa—more books were sold and the Scriptures are being read more widely now than ever before.

AUXILIARY WORK IN AFRICA

F. Maynard Booth

I. The Nature of the Auxiliary

THE WORLD HAS BECOME SO accustomed to thinking of the "Dark Continent" as an area into which money is poured by the "sending churches" and similar enterprises for the spread of the Gospel that it may appear fatuous that an article such as this should find a place in a description of Bible Society work, south of the Sahara. And yet with the national aspiration so evident in every corner of this land and the desire for self expression in government and general advancement, it is inevitable that a greater responsibility should be felt for the promotion of those causes that contribute to the common good.

This year will celebrate the hundredth anniversary of the founding, by Robert Moffat, of one of the first missions north of the Limpopo. In that hundred years the Christian Church has penetrated into well nigh every corner of this great land. Indigenous congregations have been established under wise tutelage. In a few cases those congregations have caught the vision and have become "sending churches", dedicating young couples to the advancement of Christ's Kingdom. Through the devlopment of Auxiliary work, the Bible Society can help the African Church to envisage the need of a wide world. Where native Christians have sensed the wondrous power of God's Word in the life of their own tribe, they desire to unite their efforts with others who seek to make the Word available in the language of every man.

As one might expect, it has been less difficult to organise Auxiliary work in areas where European settlers have entered, and in particular in areas where so many of these settlers come from lands with a strong Christian tradition. Areas like the Rhodesias and Kenya contain many immigrants from Great Britain having years of association with Bible Society work. On the other hand Auxiliary work is much more difficult in those territories which have been settled and developed by immigrants from the Roman Catholic areas of Europe. In both the true future of Bible Society promotion must rest with the indigenous church.

However, it must be recognised that the appalling poverty of many parts of Africa and the lack of training in stewardship that is so manifest within many of the indigenous churches, will hinder the financial development of Auxiliary work for many years to come. Nevertheless, it is noteworthy that out of £3,000 raised in the Rhodesias last year, well nigh one-third of it came from African churches. Just what percentage of that total came out of the pockets of the consecrated missionaries, who identify themselves with their local African congregation, might be difficult to estimate. When wide publicity was given to last year's financial crisis of the British and Foreign Bible Society, the European personnel of one mission sent a gift of £300 to help to meet the emergency.

The term 'Auxiliary Work' must carry the widest possible connotation. We here are concerned not only with the activities of small groups of Christian folk banded together for the one purpose of promoting the interests of the Bible Society, duly organised and reporting regularly to the Head office in the territory. The actual total of organised Auxiliaries between the Sahara and the Limpopo would probably not exceed twenty-five. It must be borne in mind that the Bible Society Secretaries who are entrusted with the development of Auxiliary work in this awakening land are also Bible House Managers, Translation Secretaries, Despatch Agents, Publicity Agents, Children's, Youth and Women's Work promoters, and are also engaged in countless other activities. When an Auxiliary is fully organised a great deal of responsibility can be removed from the shoulders of the General Secretary for the territory.

II. The Responsibility of the Local Auxiliary

Prayer and Bible study

What then are the responsibilities of the locally organised Bible Society Auxiliary in a land such as Africa? At the top of the list we place the need for prayer and Bible study, both individual and group, partly because we are convinced that there can be no true interest in the work of the Bible Society without an intimate knowledge of the Book we distribute, and partly because we believe that group study of the Bible, by individuals who come from various denominational strains, can assist in developing the ecumenical view point. One of the unfortunate consequences of the growth of Christian missionary activity throughout Africa is the growth of division in local communities. The average town, great and small, has ever multiplying expressions of our faith in one Lord. The immigrant from Europe and elsewhere has brought with him his denominational loyalties, and he sets about winning others to his particular persuasion. The effect of this segmentation of Christian witness was not serious for the African prior to the rapid industrial expansion. Missions formerly coming into a given territory were assigned to a definite area through consultation with the Christian Councils. In that area there were schools to be developed, and about each school there grew a local congregation to which all the faithful

were gathered. But then the attraction of the bright lights and regular wages drew the rural African into the city. Here he was confronted with not one church, but many. Usually, he could find one that approximated the teaching of his village church. If he could not find one, he started a congregation underneath a tree. To-day in the average urban area, the Bible Society is the one Christian activity that can gather representatives of all these fragments into one congenial and fully acceptable programme. Hence the establishment of local African Auxiliaries in these urban areas is of such consequence. Their representation on the area Executive assists in breaking down the division between black and white.

Promotion

A second function of the Auxiliary is to publicize the work of the Bible Society. Only by patient plodding, meeting with a women's group here, a youth group there, a Sunday school now, a men's organisation then, can both African and European learn of the widespread circulation of the Bible in more than a thousand tongues and of what a transformation it has made in the lives of peoples among the tribes of Africa, and in lands beyond the seas. All this requires the development of a panel of speakers in the local community.

Distribution

Another function is that of distribution. In very few communities of Central Africa are there adequate distribution facilities. The building of depots, the stocking of Scriptures in trading establishments, the mission book store, these are not enough. The Book must be taken to the people by individuals who possess a great love for it. Auxiliaries are urged to seek out this type of person irrespective of his colour. Careful supervision must be maintained. If the right person can be assisted with his financial commitments, a small commission may be paid, but voluntary services are greatly appreciated because of the sacrifice of time and effort entailed.

Membership and fund raising

Naturally it is the function of the Auxiliary to enlarge its membership circle and to solicit support for the Bible Society. Some Auxiliaries conduct a Flag or Tag Day, when volunteers man every street corner, both in the European area and in the African Township. Others work exclusively among the churches. The placing of collection boxes in the homes of Christians is a growing practice, while one with a large circle of friends in remote parts of the country will solicit members by mail.

The subject of membership is one that creates somewhat of a problem in a mixed area of great economic variance. To limit membership to the payment of a guinea is to discourage most Africans from membership. The guinea represents to him a considerable sum, although there are school teachers and African business men who give with a sense of privilege. In the Rhodesias there are five types of membership. These are:

1. a Participating Member—Five shillings (which will assist in providing 5 New Testaments)
2. an Associate Member—Seven shillings and six pence (which will assist in providing two Bibles)

3. a Sustaining Member—Ten shillings (which will fuel the Bible Van [diesel] for 100 miles)

4. an Active Member—One pound (which will provide the full selling price of three Bibles in the average African vernacular)

In addition it is noted on the application card that a gift of Three shillings will assist in providing 25 Gospels, while ten guineas will provide:

5. a Life Membership.

One of the surprising facts is how the list of Life Members tends to grow each year.

The place of Bible Sunday

Bible Sunday observance is rapidly gaining a place in the annual programme of the Church. European congregations will promote the obervance if the minister has been sold on the essential nature of the Bible Society's work as the very foundation on which the extension programme of his Church is built. Because there are unfortunately many clergymen in any area who appear to be unaware of this fact, the Secretaries in Africa are careful to contact, in person, each and every training centre for Christian workers. The leading missions will incorporate a Bible Sunday in their annual programme, and in every village where these missions hold a service of worship, a special offering is taken for the Bible Society. True there will be many half-pennies and pennies on the offering plate, but these are dedicated to the printing and distribution of God's Word, and the givers are joined with a great company of God's people in every land and clime.

One of our Auxiliaries, in a larger town, feeling that the observance of Bible Sunday was somewhat neglected, organised a luncheon to which every minister and missionary, African and European working in the municipal area, was invited. The luncheon was provided by lady members of the Auxiliary. A factual statement of the work of the Bible Society was briefly outlined. The ministers were urged to observe a Bible Week. Not only on the Sunday, but at every group meeting of the week in each church the work of the Bible Society was to be presented. Gospel evangelism was urged. Each congregation was urged to make available Gospel portions which those present were urged to take and present to someone during the week. In each Gospel portion was a short daily reading guide for use at the family altar, or in private devotion. A display of Bibles was available to any church which signified a desire to have one. In this way the local Auxiliary sought to make it clear that the Bible Society was not only a money raising organisation, but in the fullest sense of the word, sought to be the hand-maid of the Church. When it is realised that the Gospels had to be provided in three or four different languages each with the reading guide translated, the labour involved and the devotion of the members must be recognised.

III. Looking to the Future

Every Christian worker in Africa must acknowledge that the movement towards national realisation will have an inevitable outcome. As has happened in other parts of the world, the work of the Bible Society here in Africa will, eventually, have to be carried on mainly by nationals with an associate of wider

experience. It must be our plan, beginning as soon as possible, to train competent Africans to become worthy representatives of our cause. In spite of the Secretary's travels, visiting the missions, churches and schools of his territory, he can never hope to realise a complete coverage. Trained nationals of various language areas, acceptable to all denominations, filled with the splendour of the cause and able to set it forth in the idiom of the people, may in the not too distant future, become colleagues of every Agency Secretary now working in Africa.

SPECIAL ASPECTS OF WORK IN THE AREA—

Working for Youth in East Africa

F. J. Bedford

AS ONE TRAVELS IN AFRICA to-day one is deeply impressed by the way in which schools and colleges are springing up everywhere, and there is hardly a place visited where it is not possible to find eager young folk ready to hear of our work.

African society is very conservative and until recently Youth has counted for little, for it is age and experience which have been revered. Times are changing, however, and although it would be a great danger to see the pendulum swing too far the other way, nevertheless Youth is beginning to take its place even in leadership.

The field is wide open for publicity and propaganda just at present. There can rarely have been anywhere a group of people who are more receptive to new ideas than the Youth of Africa.

In one sense we can say that our Youth Work has commenced wherever one of our secretaries visits a school or a college and speaks about the Bible Society work. There is a ready reception everywhere for deputation work of this kind. It is not a case of finding audiences but of finding sufficient speakers and demonstrators to take advantage of the situation.

The secretary of an Agency himself cannot hope to cover the whole of his area more than once in about five years, and even then it may only be a visit of short duration, and almost impossible to follow up.

The question then poses itself—how can we possibly get the facts of Bible translation, production and distribution over to these young people, the potential Bible Society supporters of the future?

The scope for the use of visual aids such as moving pictures, filmstrips, coloured slides and travelling exhibitions is almost unlimited but we are continually handicapped by the lack of material.

It is obvious that we must inspire key people locally, bringing them into leadership courses wherever possible, and then providing them with an ever increasing supply of propaganda material and access to a library of visual aids.

This is why we have established a Visual Aids Room at Nairobi Bible House, Kenya, and gradually people are learning to make use of it. The teaching posters issued by the Youth Department of the British and Foreign Bible Society are proving very useful and are already in use in many schools and colleges. There is an urgent need for posters, especially directed towards African Youth.

In East Africa we have experimented widely and our experience may be useful to workers in other parts of the area south of the Sahara.

A Policy of Decentralisation

If we are to reach the young people we must establish Auxiliaries everywhere. In Kenya, Uganda and Tanganyika we have eighteen of these groups of local helpers keen to advance the cause of the Bible Society. Some of these have already caught the vision of Youth Work, and others are coming around to the idea. The Uganda Auxiliary centred at Kampala has for three years sponsored a very successful Residential Youth Conference. The first in 1957 was attended by twenty High School students and undergraduates, the second in 1958 had an attendance of about fifty and at the third held this year there were over a hundred young people present.

By this method of leaving the responsibility of organisation to people in local areas we hope that soon this type of Bible Society Conference will be held in several widely separated areas of Kenya, Uganda and Tanganyika.

One great feature of these conferences has been that they have been financially self-supporting. Towards the end of this article will be found a few additional details of the organisation of these conferences.

The East African Youth Group

Arising out of these conferences and also from other contacts made in the High Schools and Colleges, we have been able to establish the beginnings of a Bible Society Youth Group in East Africa.

This is based on the British pattern as organised by the BFBS for its home constituency. The members sign a pledge card promising to read the Bible every day, and to work and pray for the wider distribution of God's Word. They wear the Sower Badge and many of them have already been a great help to the general work of the Bible Society in East Africa.

In some cases members of the Youth Group have established prayer and Bible reading cells in their schools. Usually, however, they become the enthusiastic inner core of denominational Christian unions which already exist within their schools and colleges. This is exactly what we want, for we look upon these fine young people as our Bible Society auxiliary workers of the future.

There is no doubt that very soon we should consider the full-time appointment of an African graduate as full-time Youth Organiser. This growing work needs a specialist who can give full time to the visitation of schools and colleges.

The Affiliation of existing Youth Groups

This year we are beginning another method of approach which we feel will bear much fruit in the years to come. Inevitably, in any work of this kind one is building for the future. We are encouraging existent Youth Groups to

affiliate to the Bible Society and devote at least one of their programmes each year to the consideration of the relevance of the Bible to present day conditions in the changing Africa. We hope to extend this idea gradually to Y.M.C.A. and Y.W.C.A. groups, and to the uniformed organisations.

One method we have used in Nairobi has been to invite groups of young people to visit Bible House to see something of the work of Bible distribution at first hand. These group visits have already resulted in growing interest among young people.

The Organisation of Youth Conferences

Our aim in these Conferences is not only to win supporters for the Bible Society but also to encourage a full committal of the young person who attends to the claims of the Lord Jesus Christ. This is surely the basic means of approach.

Already a number of young people date their conversion from our conferences.

We are in the fortunate position of being able to invite senior missionaries who are actually engaged in Bible translation to address our conferences. This gives reality to our appeal that an intelligent interest should be taken in the problems of translation in East Africa.

A theme is adopted and followed through to its conclusion. Bible study itself is a feature of the programme of each day and ample time is given for recreation and excursions.

During the last conference it was a privilage to take a party of young students to George Pilkington's grave on the summit of Namirembe Hill at Kampala. Strangely enough the epic story of the translation of the Luganda Bible was news to them. There can be no more rewarding work than telling African Youth about the romance of translation work.

Conclusion

We are just at the beginnings of Bible Society Youth Work in Africa. It is necessary to experiment in many novel ways. Mistakes will be made but we must press on in faith. Surely this is one of the ways in which we can give to the African Church the opportunity of sharing in our great enterprise of putting the Bible into the hands of all men everywhere.

Problems in Islamic Countries South of the Sahara

E. M. Roulet

THE ALL-EMBRACING PROBLEM which confronts Bible Society work in Islamic countries south of the Sahara is how to overcome the tremendous obstacle of the Muslim's opposition to the Bible, and more particularly to the New Testament.

This hostile attitude is particulary evident in the Traditions of Muhammed, which contain many more references to Jesus Christ than does the Koran, and which unfortunately gives Muslims everywhere the common belief that the Gospel story now in the hands of Christians is not a true account of the teachings

of Jesus. Muslim theologians claim that the Christians have lost the "Injil" which was sent down from Heaven to Jesus, and that the New Testament contains merely the traditions handed down by Matthew, Mark, Luke, John, Paul and others. Although this is of course a mere assertion, it is an argument which commends itself to many Muslims. How often one has met the retort, when pointing out that Muhammed enjoined his followers to read and to accept the Law of Moses and the Gospel of Jesus : "Oh yes, but you Christians have changed them!" Yet, fortunately, experience has shown that Muslims have been converted through the reading of the Scriptures. The Bible does speak for itself even to those whose minds are apparently closed to the truth by reason of the half-truths which they have previously accepted.

The responsibility of the Bible Societies would appear, therefore, to centre around the need of making the Scriptures available to Muslims wherever and whenever they might be sought. This would be a comparatively easy task were it not for several factors.

The vast majority of Muslims in Africa south of the Sahara do not know classical Arabic well enough to understand the Arabic Scriptures, even when they are able to read them quite well. This means that translations must be made into the vernaculars of the different Muslim tribes. It is here that the Bible Societies depend so very much upon the missionaries in the field for such translations. Without their painstaking work, the Bible Societies would be unable to supply them in turn with the "tools" with which the Church in Africa is being built up, and thus fulfil their role as "handmaids of the Church".

Because of this interdependence, the task of Bible Societies is conditioned by the attitude of Christian missions to Muslim work. Unfortunately, apart from a few missionary societies which are actively engaged in seeking to reach the Muslim, the main missionary effort in Africa has been and is directed towards non-Muslim tribes. Thus, generally speaking, missionary work amongst Muslims tends to be regarded as of secondary importance, and remains a marginal problem.

There are a number of reasons for this state of affairs, but the main one is a desire to win the pagans or animists of Africa for Christ before Islam can reach them. One mission was founded at the beginning of the century with the aim of building a chain of mission stations across the Sudan in order to prevent Islam from reaching the animist tribes of Central Africa ; another along the bend of the Niger river, in French West Africa. Even today, where there are two vacant fields to choose from—one Muslim and one pagan—the latter will almost invariably be chosen, so that Muslim fields are sadly lacking in personnel and endeavour. Indeed, some missions have withdrawn workers from Muslim areas in order to concentrate on a more responsive pagan work. It is not surprising, therefore, that the Bible Societies which depend upon the efforts of missionaries for translation and distribution, find themselves restricted in the fulfilment of their desire to supply the Scriptures to Muslim tribes. In French West Africa, for example, which has a population of eighteen millions, there are only eight vernacular translations for a Muslim population of nine millions, as compared with twenty for non-Muslims. In the Tchad province of French Equatorial Africa, which is 75% Muslim, there are no translations for Muslim tribes, whereas there are seven for non-Muslim ones.

Alongside the genuine desire to win pagans and animists to Christ, however, there is the fact of the recognised hardness and barrenness of Muslim work, and one cannot help wondering whether this fact has been more of a reason for

neglecting Muslim tribes than is generally admitted. One thing is certain. The rapid spread of Islam has shown that the problem cannot remain a marginal one, and there are encouraging signs among missions and individual missionaries of the realisation of its urgency. Mission boards and committees must face up squarely and honestly to the challenge of Islam in their respective fields and make the necessary provision for "taking the battle into the enemy camp".

But the battle must be fought by soldiers equipped for the fight! In the past, the missionaries who have been sent to Muslim areas have had, for the most part, no special training in Islamics, nor in the Arabic language. They have had to glean their knowledge in the hard way—by trial and error! It is not surprising, therefore, that the people to whom they have gone have been hurt by such ignorance, and that their response to the Gospel should have been slow. How true is the old Arab proverb, "Ignorance is the death of success!" Some missionaries have been transferred to Muslim work after years in a pagan tribe, and they have tended to regard their Muslim neighbours as pagans, not realising the tremendous cultural difference between the two, and offending at the outset the people they came to win. It is significant that in the appointment of chiefs in pagan areas, French and British governments often chose Muslims because of their higher cultural level and greater sense of responsibility.

This need to be sensitive to what a Muslim believes must be met by a careful training in Islamics and Arabic, and justifies the time spent in study before reaching the field. Only thus will a missionary be fitted for presenting Christian truth to Muslims and be able to make the distinction between the Christian and Muslim content of such words as heaven, hell, sin, fasting, etc., which have one meaning for the speaker and convey quite another to the hearer.

The necessity for making these distinctions is even more important when it comes to translating the Scriptures into the vernaculars used by Muslims, and opens up the controversial subject of whether the translator should use Muslim theological words, which do not always convey the full Christian meaning, or whether he should coin new words or use paraphrases. Again, if a translator uses Muslim names for some of the Old Testament patriarchs, should he use the Koranic name "Isa" for Jesus, or should he use a transliteration of the Greek form? Only adequate training will help the translator avoid the many pitfalls which surround him.

A knowledge of Arabic will not only command the respect of Muslims but will also make it easier for a translator to prepare the text in Arabic script. This is essential in a Muslim tribe where literacy in Arabic script may vary from 20% to as much as 90%, as for example among the male population of the Fula of Futa-Djalon (Guinea), whereas literacy in roman script is negligible. It is unfortunate that of the eight vernacular translations for Muslim tribes in French West Africa mentioned above, only three had a Gospel written in Arabic script. The other five, which included two New Testaments, were written in Roman script and have proved useless in reaching the Muslim tribes for which they were intended. It cannot be too strongly stressed, therefore, how important it is to prepare vernacular Scriptures intended for Muslims in a form which they will be able to read.

Unfortunately, not only the missionary suffers from his ignorance of Islam, but the Church in Africa, which he is instrumental in forming, is also ignorant of Islam, though its members come into contact with it more intimately than

the missionary. In some areas, members of a family may belong to either religion and yet live harmoniously together, attending each other's feasts and celebrations. Nevertheless, the Church as a whole is ignorant of the doctrines of Islam, is consequently afraid of it and leaves it severely alone. These facts were acknowledged and deplored at the first All-Africa Church Conference held at Ibadan, Nigeria, last year. As a result of this conference and of the survey of Islam in West Africa carried out by Dr. Trimingham in 1952, a consultation was organised by the International Missionary Council in Holland last year, at which it was decided that an investigation be carried out in West and East Africa in order to determine the most strategic centres where experts in Islamics could be sent to seek to awaken the Church in Africa to the advance of Islam, and to give instruction in Islamics to its ministers and laity. This is indeed a great step forward in solving some of the problems mentioned above, for as the Church in Africa becomes aware of Islam, learns about it and becomes active in evangelism among Muslims, so the Bible Societies will find the channels through which they may fulfil their purpose of supplying Muslims with the written Word.

In the meantime, the British & Foreign Bible Society, conscious of its responsibilities for Muslims within several of its Agencies, is pressing forward with its own programme, and has already appointed a missionary of many years' experience among Muslims to visit the churches, training institutions, colleges and schools of West Africa in order to arouse an awareness of the spread of Islam, and to give instruction about it. It is hoped that he will eventually be able to recruit volunteers from these centres who could be trained in Islamics and be sent out as colporteur/pastors to make Muslims feel "The irresistible attraction of the Person of Jesus Christ" (Gairdner) through deepening friendship, through reading of the Scriptures together, and through frank and friendly conference with them. As Dr. St. Clair Tisdall has so rightly said "We need to go to them day by day with the old Bible, the whole Bible, and the martyr's faith".

Thus, as we face together the tremendous task of bringing to the people of Islamic countries the knowledge of the wonder of the saving grace of our Lord Jesus Christ as revealed in the written Word, let us take heart, remembering the words of Arthur H. Clough :

"For while the tired waves, vainly breaking,
    Seem here no painful inch to gain,
Far back through creeks and inlets making,
    Comes silent, flooding in, the main.
For not by eastern windows only
    When daylight comes, comes in the light ;
In front the sun climbs slow, how slowly !
    But westward, look, the land is bright.

Some Notes on Roman Catholic Activity South of the Sahara

In East Africa

A great number of our versions are used by the Roman Catholic Church. On several occasions I have seen them on sale on the bookstalls at Roman Catholic missions.

On one occasion at Perimiho, which is the largest mission of any denomination in Tanganyika, when being shown round by the Procurator, I noticed that at the very centre of the bookstall amongst many Roman Catholic books was our Union Swahili Bible. I remarked on its presence and the Roman Catholic priest said: "It is a remarkably accurate translation, but how *do* you manage to sell it so cheaply?" Here was a remarkable opportunity of giving a British and Foreign Bible Society talk in unusual company.

In Tanganyika there is a particularly active Roman Catholic press at Morogoro. Some years ago the Four Gospels were published there in Swahili and the volume was sold at Shs.4/-. The complete New Testament was published recently and this is on sale at Shs.6/-. Our Swahili New Testament sells at Shs.3/50, an interesting comparison, and our complete Bible sells at Shs.8/-.

As far as I know, no publications of complete books of the Bible exist in any of the tribal dialects of Tanganyika, although there are certain small books of extracts from Old and New Testaments. The Holy Ghost Fathers publish "Stories from the Old Testament" in Swahili at Shs.3/75. A translation of the New Testament in Kimeru is now in progress. We had a special request from one of the Roman Catholic Fathers to send a copy of our version for reference, which we gladly supplied. On the whole there has been no marked enthusiasm for either the publication or distribution of the Scriptures in East Africa. Any work that has been done has been stimulated by the work of the British and Foreign Bible Society. The Roman Catholic people themselves are undoubtedly using our versions and only in certain cases have undertaken translation work. The Roman Catholics have a Catholic Bookshop in Nairobi and space reserved in various shops (mainly owned by Goanese folk) in other big centres.

F. J. Bedford

In the Congo

According to the information in the press, there are approximately 6 million baptised Roman Catholics (adults and children) in Congo. We are told that there are between 3,000-3,500 priests for the population of 17 million.

The Roman Catholics have 15,000 schools whereas the Protestant Missions have 11,000. The Protestants, totalling two-and-a-half millions, thus bear almost half the responsibility for the education of the children of Congo. In proportion a far greater part of the education is undertaken by the Protestant missions than by the Roman Catholic ones.

At present there are two universities in Congo. One is the Louvanium University in Leopoldville, which is Roman Catholic, and the other is the official Government University at Elisabethville. The Louvanium University has at present some 270 students, of which the majority are Africans. There are the following faculties: Philosophy, Law, Medicine and Theology. At the University here in Leopoldville a large and imposing church is being constructed.

Young professors from Belgium teach the various subjects and le Chanoine A. Vanneste is the head of the Faculty of Theology. In the University Library one finds several Protestant books of theology as well as a few Bibles. Greek and Hebrew Scriptures (B.F.B.S.) were recently presented to Chanoine Vanneste for the Library. In the Government University at Elisabethville there are approximately 200 students, the majority being Europeans.

On the whole, one can say that there is a good relationship between the Roman Catholic Church, which here in the Congo is the State Church, and the Protestant Church. The Protestants had a very difficult time until 1948 because the Government favoured Roman Catholics, giving hardly any aid to the work of the Protestant missions. But in 1948 the Government policy was reversed and Protestant missions were put on the same level as the Roman Catholic ones, especially with regard to work in schools and hospitals.

The Roman Catholics have, as far as we know, no Scriptures in African languages available for their people. So far I have only discovered one Roman Catholic translation of the New Testament in a Congolese language, Otetela. The similarity to the Bible Society translation in that language is striking. The price, however, is more than five times as much. Some five thousand books were printed twelve years ago and the greater part of the edition is still unsold.

In Angola

According to available information, there are about 1,500,000 Roman Catholics in Angola out of a total of 4,000,000 inhabitants. The Protestant population is between 500,000-600,000. Half of the population here, as in the Belgian Congo, make a profession of some form of Christianity. The Roman Catholic missionaries were in Angola already in 1482 and have been at work there for centuries. However, they began a more vigorous work at approximately the same time as did the Baptist Missionary Society (1878). Of great significance in the history of modern Roman missions in Angola were the Concordate and the Acordo Missionario signed between Portugal and the Vatican in 1940.

Education has to be conducted in the Portuguese language. There is, as far as I know, no Roman Catholic circulation of the Scriptures. All religious literature must be published in diglot form—Portuguese and the vernacular.

A. W. Marthinson

In French West Africa

I have not heard of any Roman Catholic Scripture translation in the area covered by my Agency, although a "Life of Jesus" was translated into Moré of Upper Volta. Reports from missionaries would lead one to conclude that generally the Roman Catholic Church does not favour the distribution of the Scriptures amongst Africans, even in French.

Roman Catholic missions are extremely active throughout French West Africa, Togo, Cameroons and French Equatorial Africa. Their main effort is directed towards winning the youth of these territories through their educational work, for which they seem to have no difficulty in finding qualified staff, which enables them to draw Government grants. Protestant missions, being predominantly "foreign" (American or British), experience great difficulty in finding qualified teaching staff with the result that they lag far behind in the educational field (exceptions are the Paris Missionary Society in Togo and French Cameroons and the American Presbyterian Mission in French Cameroons).

E. M. Roulet

Holding Forth the Word of Life

Alfred A. Kunz

IN 1953 AFTER A MEETING where forty-one missions and seven thousand missionaries were represented, the Chairman presented to the Pocket Testament League representative who was the speaker of the evening the question, "Why can't we do something like this in Africa?" The question concerned the ten million free distribution of the Scriptures among Japan's eighty millions which had been completed with the signing of the ten millionth copy by General Douglas MacArthur in New York's Waldorf-Astoria Hotel.

It was General MacArthur who had challenged the League to undertake this distribution of ten million Gospels in Japan, stipulating particularly that they should be given out without charge.

The League subsequently set up a goal of five million Scriptures for Africa in twenty-five of the principal languages, and at this writing four million copies have gone out in fifteen countries of Africa.

An extensive survey of Africa was undertaken in 1955 by the writer, in company with Mr. Glenn Wagner, the Foreign Secretary of the League. Conferences held with missionaries in various areas resulted in the decision to again distribute specially prepared Gospels of John free in connection with the evangelistic mass meetings. In these meetings emphasis is placed upon the nature and importance of the Word of God in an endeavour to create a real desire for the Scriptures and the recipients are encouraged to purchase New Testaments and complete Bibles through the usual channels. It was believed that this procedure would on the one hand increase the demand for Testaments and Bibles and at the same time avoid disrupting the existing means of supply.

After a meeting which Messrs. Kunz and Wagner were privileged to have with President Dwight D. Eisenhower, in connection with the undertaking of the African campaign, the work was launched in Kenya among Mau Mau detainees in 1955, and in the first three weeks sixty-three thousand men and women heard and received the Word of God. Again in 1956 and twice in 1958 British government officials co-operated in three more prison camp campaigns. Sir Evelyn Baring, Governor of Kenya, endorsed this ministry by letter.

After three days of meetings at the largest prison camp in the world, the officer in charge, G. D. Harrison, of Manyani Prison Camp, wrote to the Commissioner of Prisons : "Their undivided and unstinting work was spread over 16,709 detainees and approximately 1,300 warder staff and their wives, in the cause of the Gospel, and pocket Gospels were issued to all. Broadcasts were made over their radio vehicles as well as musical interludes during a three-day visit, and religious films were shown to the warder staff. After their departure, inquiries were instituted amongst the detainees and warder staff and nothing but the highest praise was forthcoming for their untiring efforts. Mr. Wagner and his staff may be assured of a warm welcome should they ever return to this camp".

At another camp in Kamiti Prison, near Nairobi, a church was started on the prison grounds after one day of ministry in five meetings. Many of the 870 villages created during the emergency for the Kikuyu tribe of 1½ million people were reached with the use of the League's trucks equipped with high power sound equipment. This ministry was carried on in co-operation with Kenya's missions and churches. Three hundred thousand Gospels in the Kikuyu language were distributed, along with large quantities of Kikamba, Kipsigis, Luo, Swahili, Gujarathi and English. These Scriptures were distributed personally to those in attendance at large mass meetings in Church and missionary societies, Africa Inland Mission and Church of Scotland areas where these villages were temporarily built.

Work in Tanganyika was begun in 1957 in the Lutheran and Africa Inland Mission areas of Mwanza and Mt. Kilimanjaro, using Scriptures in Kisikuma, Swahili and English. Rev. D. C. Flatt, President of the Lutheran Church of North Tanganyika, wrote "This is to tell you how much we have appreciated the tremendous efforts made by Sam and the rest of you in presenting the Gospel with the Testaments in this field. It is of course much too soon to say what the long term results will be, but we know they depend much on our own zeal in following up your contacts".

In 1957, working closely with the Church Missionary Society, and through the written endorsement of Sir Frederick Crawford, Governor of Uganda, a campaign was carried on using the Luganda, Swahili and English languages in outdoor areas, sugar plantations, in and surrounding Uganda's largest cities of Kampala, Entebbe and Jinja.

Moving into the southern part of Africa in 1957, the Pocket Testament League worked in the Federation—made up of North and South Rhodesia and Nyasaland—as well as in South Africa. Here the Scriptures used were Chinyanja, Zulu, Xhosa, Susutu, Gujarathi, Afrikaans and English. Former Prime Minister Garfield Todd of Southern Rhodesia and Prime Minister Strijdom, Governor General Jansen and Minister of Justice, Mr. Swart, of South Africa, welcomed this effort. The Southern Baptists, the Evangelical Alliance Mission and the South Africa General Mission co-operated, as well as local pastors, along with the moderators and pastors of the Dutch Reformed Church. Rev. C. K. Cain of Johannesburg, missionary of the Evangelical Alliance Mission, wrote : "We are in twenty-two schools on the Reef, holding weekly Bible classes. Many of our young people have received Christ as their Saviour as a result of the ministry of giving the Word of God into the hands of these young people. Pocket Testaments were especially given to those who were in the high schools who really wanted to go on with the Lord. In many cases we are seeing growth in the Lord because a Testament or Gospel was given to the young believers and they for themselves could study God's Word. In the hostel of the Teacher Training College at Coronationville nearly all have made a profession of faith in Christ and each of them has received a pocket Testament. Most of these teachers are teaching school for the first time this year.

Extended campaigns were held in all of South Africa's largest cities, among them being Johannesburg, Pretoria, Cape Town, Durban, Port Elizabeth, East London, Kimberly and Bloemfontein. Thousands of the 350,000 gold miners of Johannesburg, literally travelling congregations, were reached. These were men who spent a few months in the mines and then returned to their tribal bush areas. In this way "the Word of God grew and multiplied". (Acts. 12:24).

British youth in South Africa and the youth of the Afrikaaners (Dutch descendents in South Africa), Bantus, Asians and Malays were reached in their school auditoriums and athletic fields. Over 100 schools in Cape Town afforded opportunity to preach and distribute the Word. Residential locations, prisons, stadiums, city halls and market places provided fields upon which to sow the Seed of the Word.

One of the largest undertakings of the League was in the Belgian Congo where nineteen missions participated in evangelism and Scripture distribution, in the French, English, Bangala, Kingwana, Congo Swahili and Lingala languages. Large outdoor and stadium meetings were held in Stanleyville and Leopoldville, where the British Baptist Mission, American Baptist Mission, Southern Presbyterian Mission, Salvation Army, Unevangelized Fields Mission and others participated. Many thousands of Scriptures were provided for the Congolese Protestant Army Chaplains. Lepers at huge mission hospitals, pygmies of the Ituri forest and Africans of Congo's bush areas attended the meetings as well as thousands in the Congo's modern up-to-date cities. Rev. T. Glenn Lawrence, missionary at Lubero Belgian Congo, wrote, "Though it has been almost a year since the PTL team was here distributing the little orange Gospels, I still see the little Gospels sticking out of pockets of teachers, school boys and even little boys. God has already used the ministry of PTL here in our field far beyond the decisions which were made during the meetings and I am sure that results will continue to be seen in the months and years ahead".

Pocket Testament League teams also entered Brazzaville, French Equatorial Africa. Into the countries of Ethiopia, Anglo-Egyptian Sudan, Mozambique and Angola many thousands of Scriptures have been sent to missionaries in areas where League personnel were not able to go personally.

Another extensive campaign was opened in Nigeria in 1958 and is presently in progress, our men distributing large quantities of Scriptures in the Hausa, Aljemi, Yoruba, Ibo and English languages. Premiers Obafemi Awolowo of Western Nigeria, Dr. Nnamdi Azikiwe of Eastern Nigeria, Governor General Sir James Robertson of Nigeria, and Prime Minister Kwame Nkrumah of Ghana have been personally contacted and they have written favourably of the League's undertaking.

Pocket Testament League representatives also had an interesting personal interview with Alhaji Ahmadu, Sarduana of Sokoto, Premier of Niger's Northern Region, apprising him of the plans for distributing the Scriptures in his area in close co-operation with the Sudan Interior Mission and Sudan United Mission Many thousand of Nigeria's Muslim peoples have received the Word of God.

Ibadan, largest all African city of a half million souls, was the scene of Pocket Testament League penetration during six weeks of campaigning where a whole city was thrown open to the Gospel. Missionaries of the Southern Baptist Mission, British Methodist Mission, Church Missionary Society, Sudan Interior Mission and the Salvation Army co-operated. Twenty-five thousand students of Ibadan schools were reached in one week, over 100,000 attended PTL rallies all over the city, and seventy-five thousand Scriptures were distributed. The many who made professions of faith were channelled into the churches, and two thousand were enrolled in English Bible correspondence courses in the Gospel of John. University College, technical schools, hospitals, theatres, churches, prisons, race course areas, markets and city streets were open to the meetings.

In many instances announcement was made at the meeting that those desiring free copies of the Gospel might obtain them by coming to the church or Bible bookstore on the following day. This has afforded more unhurried opportunity for the pastors and evangelists to deal personally with the large numbers who have responded.

One missionary in Ibadan, among the many co-operating with the League, wrote after the campaign was over, "Just two days ago I stood on a platform and looked out on a sea of fifty-five hundred school children gathered to hear the message of the Eternal love of God and to receive a free Gospel of John. Each child has a family of two, three, four or more besides themselves at home. The child returns home from school with a brightly coloured book. It immediately becomes the centre of the attention of the family. What eternal possibilities are wrapped up in fifty-five hundred Gospels of John. But as I understand it, PTL plans to distribute not fifty-five hundred, not ninety-nine hundred Gospels, but one million Gospels in West Africa. Consider that ! Think about one million families being reached with the dynamite of the Gospel".

It was stated recently on a New York television programme that Soviet Russia this year, 1959, is beaming eight times more propaganda into Africa than it did a year ago. Last year the United States of America spent seventy-seven million dollars for literature, but the Soviet Union spent forty-four times as much—enough to place two pieces of atheistic Communistic literature in the hands of every man, woman and child in the world ! Surely these are days when all of us who are especially privileged in distributing the Word of God, by whatever means or methods used, must *step up the pace.* "Is not my word like a fire and like a hammer that breaketh the rock in pieces ?" (Jer. 23 : 29).

Note. Dr. Kunz, the author of the above article, informs us that the Pocket Testament League, since the beginning of its campaign in Africa, has to date distributed a total of 4,120,000 *specially prepared Gospels with supplementary Scriptures, in the following languages : Bangala, French, Kamba, Kingwana, Kipsigis, Kiskuma, Lio, Union Swahili, English, Chinyanja, Lingala, Chibemba, Zulu, Soto (Sesuto), Luganda, Afrikaans, Shona, Portuguese, Gujarati, Xhosa, Congo Swahili, Kikuyu, Hausa (Roman script), Aljemi (Hausa), Ibo, Yoruba.*

News from all the World

Africa

Africa's total population reached 220,000,000 in 1956 and is increasing at a rate of 1.8%, or by about 3,960,000 persons, each year according to the recently-published United Nations *Demographic Yearbook*. This rate of increase is high in comparison with most parts of the world, but Central America (2.7%), South America (2.4%), South West Asia (2.5%) and the South Pacific (2.3%) are all out-distancing Africa's pace of human expansion. Africa can claim at least one dubious "first" however—both its birth and death rates are considerably higher than those of any other continent.

The most populous nations in Africa are Nigeria, with 31,834,000 inhabitants; Egypt, 23,916,000; and Ethiopia-Eritrea, 20,000,000. It is generally in the French territories that population is gaining most rapidly, however. The average annual growth rate for French West Africa is 3% and the figure rises as high as 4.7% in Mauritania and 4.3% in newly-independent Guinea. The population of South West Africa is also multiplying at a rate of 4.3% annually.

The average population density for all Africa is 7½ persons per square kilometre, as compared with 2 in Canada, 21 in the United States, 79 in France and 211 in the United Kingdom.

Congo

Twenty-thousand copies of the Gospel of Luke in each of the three languages, Tshiluba, Kituba and Pende, are being printed in Leopoldville. Included in the editions are some of the line drawings prepared by the A.B.S. Tsanslation Department. A similar edition of John's Gospel in Tshiluba is also being printed.

Uganda

The complete typescript (weighing 35 lbs.) of the Bible in the Teso language arrived in London on April 18 by air. It arrived in time for the Bible Society's Children's Rally on that day, and was formally presented to Dr. N. J. Cockburn, General Secretary of the B.F.B.S.

The Teso language is spoken by half a million Africans in northern Uganda. The edition is to be prepared for early publication.

Argentina

The Southern Baptist Convention plan a month's special evangelistic campaign for later this year, during which they expect to distribute 300,000 copies of the Gospel of John in Spanish.

Brazil

Fifty-thousand copies of the new version of the Brazilian Portuguese Bible have just been printed, and the printing of an additional 126,000 copies is in hand.

Burma

Scripture circulation in Burma in 1958 was the largest since the war. The increase of 11,000 over the previous year is largely accounted for by the arrival of the long awaited Lisu New Testament.

The B.F.B.S. Agency in Burma is laying special emphasis on the fact that the main responsibility for distribution must fall more and more upon the churches and individual Christians.

This is necessary partly because of the high cost of colportage, but also out of a conviction that there can be no better expression of the Christian's love for his Lord than that he should take his part in carrying the Word to all men.

England

At the well attended Annual Meeting of the *British and Foreign Bible Society*, on May 6, Dr. N. J. Cockburn gave the General Secretary's report. In the comprehensive picture he gave of the Society's work during the past year, the following were some of the points he underlined:

At no period of its history has the B.F.B.S. been called upon to serve a wider field of translational enterprise than at the present moment. During 1958 it was responsible for the supervision of no less than 324 translation projects proceeding throughout the world. "These demands", said Dr. Cockburn, "witness firstly to the abiding activity of Christian missionary enterprise in all lands; secondly, to the steadily increasing literacy encouraged by many governments throughout the world; and thirdly to the absolute relevance of the Bible, especially where its guidance is sought among communities newly rising into national significance as well as among those who have occupied in a central position the field of history for long centuries".

He drew attention to the fact that by far the greatest element in this large programme had been that of Bible translation and revision. "It is in this sphere", he said, "that the really solid work of the Society is being done. After all, we are a Bible Society, not primarily a Gospel Society, nor even a New Testament Society. Our traditional task is to help the Church to bring its adherents under the influence of the total revelation of Christian truth as given in the Holy Scriptures. We do not divide the Word of God".

Dr. Cockburn reported that during the year the B.F.B.S. had produced nearly 4,000,000 copies of the Scriptures (Bibles, Testaments and Portions) in 359 languages, distributed to 53 different countries. Of these four million Scriptures, over 1,000,000 complete Bibles were produced in England.

In the field of distribution, two areas were noteworthy—France, where the distribution had increased by some 75,000 to make a total of 254,000, and the Middle East (Lebanon and Syria, and Jordan and Iraq) where, in spite of political unrest, distribution had been well maintained. "This seems to indicate", commented Dr. Cockburn, "that in the hour of crisis people readily turn to the Bible".

In India, in spite of the irreparable loss sustained by the Society in the death of Mr. Mahanty, there had been an increase in the amount raised by local contributions, which now totals £20,000.

At headquarters, in response to the special appeal made at the time of the national credit squeeze, which caused a shortage of liquid cash to meet current commitments, funds raised in England and Wales rose from £138,000 to the record total of £163,000 and the total income (including that from overseas) from £520,000 to over £592,000. During the year 40 new Auxiliaries and Branches of the B.F.B.S. came into existence in England and Wales, bringing the total to 2,634. Of the many different sources of income, £825 was raised through the sale of the foreign stamps received on the Society's incoming mail (this money is used for the maintenance of colporteurs in Bolivia, Burma and Indo-China), and £1,700 through the various projects of the Good News Transport Fleet (a system to encourage giving by children, the latter forming groups or "crews" and being allocated a language in which the B.F.B.S. has published Scriptures.

The crews are supplied with collecting boxes in the form of a boat and raise funds to send out Scriptures in the language of their own choice).

In conclusion, Dr. Cockburn said: "As we look to the future it is to wider distribution that we must necessarily give our attention. This may not mean actual numerical increase in the number of Scriptures sent out by the Society. What is significant is that all indications suggest the increased circulation of the whole Bible .... It is our task to provide the Bible primarily as the chart and compass for the convinced Christian. We are the handmaid of the churches, the organisation which exists to make the Church of Christ everywhere stronger throughout the world.

"None the less, it would be wrong for us to retreat from that active missionary vocation especially symbolised in our colportage service to which we feel we have been called, and in the discharge of which task we have often blazed the trail along which the churches have later followed. It is just along this line of pioneer distribution that another challenge is to be met in partnership with the churches".

The other main speaker at the B.F.B.S. Annual Meeting was the Rt. Rev. Otto Dibelius, Bishop of Berlin and Brandenburg. Bishop Dibelius pointed to the special significance which the Bible has for those living in areas of great political tension such as is found in East Germany, and described the Church there as "a fellowship of deeply responsible fellow labourers with a working relationship based on trust in the life-saving gifts which are latent in the Book of the Old Covenant and even more unfolded in the pages of the New Testament ... The God Who is Lord of history is crossing our paths, constantly testing and even cancelling our own projects. But then He also shows us that God's will must be done and God's will can be done".

The B.F.B.S. is launching a campaign in 1960 for the distribution of one million Gospels in Africa south of the Sahara. In this connection, a number of sample covers have been prepared for possible use on individual Gospels, making use of African traditional designs. Plans are in hand for printing Gospels in 26 African languages.

The service of dedication of two Bible vans which are being sent to Madagascar as a gift of the Norwegian Bible Society and the British and Foreign Bible Society. The service took place at the B.F.B.S. conference held in Swanwick in June. Among those present was Mr. Lief Eriksen of the Norwegian Bible Society.

Germany

Ever since its first appearance in 1892, the *Stuttgart Bible Society* has distributed a large-type New Testament, in Gothic type, with text running across the page. However, realising that each age has its own requirements, and that the Bible must speak to the people of our day, the Society has in recent years brought out a number of different editions, designed to meet the needs of to-day, and particularly of young people. Among these can now be counted a new edition of the large-type New Testament, which has just appeared. It is in the official 1956 revision, and is set in clear, well-spaced roman type. The text runs across the page and the volume includes section headings and parallel references.

The Annual Meeting of the Bible Societies forming *Bibelwerk* took place in Berlin last April. It was pointed out that since 1945 only one of the 13 Bible Societies forming Bibelwerk had had a government licence for printing the Scriptures. It had therefore been the task of Bibelwerk to help the non-printing Societies to carry out their work. In his introduction Dr. Zabel, General Secretary of Bibelwerk, dealt with three questions: What do people think about the Bible? Why is the Bible so little read? How can we overcome this lack of knowledge of the Bible? He pointed out that only a relatively small number of those who still belong to the Church know and read the Bible. One special danger was the fact that the pastors, as a result of a false scientific approach, lost their respect for God's Word and their trust in the Bible. Only through a new study of the Holy Scripture within the fellowship of pastors could a return to the Bible on the part of Church members come about. This introduction was followed by discussion, in which each member of the group gave a brief report on his work. A number of suggestions were made to the pastors for Bible mission work in the parishes. Dr. Zabel outlined various possibilities of Bible mission for non-printing Bible Societies as follows:

The first aim should be the better provision of churches with copies of the Scriptures. Towards this end the committee members of Bibelwerk visit small bookshops in the various localities to bring to their attention the latest editions produced by the Bible Societies. They also urge the pastors to provide bookstalls in their churches and parish houses, so that church members can examine and purchase new editions. As these bookstalls are provided by the Bible Societies, even the smaller Societies can have available a good supply of Bibles.

The second aim was to win support from among Church members for the work of Bible mission. The members of the committee sought first to gain the support of the pastors for the organisation of Bible Sundays and Bible-mission weeks in their parishes. In addition they urged the pastors to speak about the work of the Bible Societies at home and abroad at gatherings of the Men's and Women's Work in the churches. In this way it was hoped that Church members would return to an active reading of the Bible. From these groups of Bible readers, those who helped the pastors in house visitation and in the organisation of House Bible Groups were selected and trained.

Contacts were also made with the Evangelical Academies, particular themes on aspects of Bible-mission being suggested for inclusion in their programmes.

Finally, even the smaller Bible Societies were encouraged to hold an annual celebration, to take place each year in a different location, so that the work and importance of Bible-mission could be made known as widely as possible to Church members.

The Rev. E. H. Robertson, Study Secretary of the U.B.S., was in Berlin at this time and was able to attend the meetings of Bibelwerk.

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Since April of this year *Bibelmission in Deutschland* (Bible work among refugees in Germany) has published its own small periodical, entitled "Freundesbrief der Bibelmission in Deutschland". It consists of 10 to 12 pages, and appears every two months.

In the first number Dr. Alfred Müller, General Secretary of Bibelmission, gives a review of the work done in 1958. During that calendar year no less than 336,249 refugees (an average of 924 per day) entered West Germany as refugees, the majority coming from East Germany. Many thousands however also came from provinces now included in Poland (East Prussia, Pomerania, Silesia, etc.) The work of Bibelmission exists to serve all these men, women and children. Almost every third one of these refugees received from us either a Bible, New Testament or Portion. In addition, Bibelmission distributed Scriptures in various languages among thousands of Displaced Persons who to-day live in West Germany. Furthermore, many German-speaking soldiers in the French Foreign Legion were given a copy of the Bible free of charge. Altogether an average of 344 copies of the Scripture were distributed daily through Bibelmission. The B.F.B.S. and the A.B.S. bore the cost of this work in the first instance. However, since the work of Bibelmission began in 1954, a group of Protestants in West Germany has developed who are gradually taking increasing financial responsibility for this work.

The June/July number of *Freundesbrief* contains a report by the Bible missionary, Fritz Schmidt-König, on the work of *Bibelmission* in the huge refugee camps in Berlin. It is moving to read how happy the refugees are—adults and children alike—to receive a copy of the Bible.

Hawaii

The American Bible Society's work in Hawaii, the 50th and latest State to be admitted to the Union, is under the supervision of its San Francisco office. The first Hawaiian New Testament was printed by the A.B.S. in 1832, and the complete Bible in 1839. These editions are still being used, though revisions are being considered.

The people to-day speak a score of languages. The A.B.S. has provided Scriptures for these various groups, most of whom are rapidly turning to the English language. The city of Honolulu is a great metropolitan area, but at the same time there are isolated communities where spreading the Good News is still a pioneer missionary effort.

Missionaries first went to Hawaii in 1820. This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or a religion, yet responsive and willing to learn. First the missionaries must become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple after the spelling had been established. Within 35 years after the arrival of the missionaries, one-third of the entire population had become members of the Christian Church.

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One of the most interesting programmes promoted in Hawaii recently has been the Bible Reading and Sharing Programme, conducted on the Island of Maui. Because of the nature of the population, with its mixture of nationalities and creeds, the emphasis was centred on the

Sermon on the Mount. The young people of the various churches distributed a copy of this pocket-size Portion to every home on the Island. It is estimated that through this method more than 32,000 persons were reached. Radio and television stations co-operated by reading the Sermon on the Mount over the air. Newspapers published it on their front pages. Business establishments offered their windows for exhibits from the A.B.S. and for displays of unusual Bibles and Testaments supplied by the people of the Island.

Hong Kong

Hong Kong Bible House has produced a Chinese and English diglot of The Sermon on the Mount, in small size format with illustrated paper cover. The edition was produced at the request of the Philippine Bible House, though a small stock is also available for use elsewhere.

Hungary

The Home Secretary of the *Hungarian Bible Council*, Pastor Gyula Groó, has been visiting various parts of Hungary during recent months. He has preached and lectured in churches in Balassagyarmat, Budavar and Gaömrö, and conducted a "Bible Sunday" in the Lutheran Church in Nagybaratfalu and the sub-parishes in the area, during which he reported on the discovery and significance of the Dead Sea Scrolls. At the "Bible Sunday" in Vanyarc, in northern Hungary, he gave a lecture on the Tibetan Bible.

Japan

In commemoration of the hundredth anniversary of evangelical Christianity in Japan, the *Japan Bible Society* has issued an edition of specially bound Bibles in the colloquial version. This is part of the evangelistic efforts which mark that centenary.

The General Secretary of the Bible Society, the Rev. T. Miyakoda, has been asked to serve as chairman of the committee responsible for this autumn's celebrations all over Japan. The Bible Society also took an important part in supplying Scriptures for the three weeks' Osaka Evangelistic Campaign, led by Bob Pierce and organised under the auspices of the National Christian Council. Thousands of visitors attended these meetings and Gospels were given to all enquirers.

The manuscript of the first reference edition of the Japanese Colloquial Bible is now being checked at the headquarters of the Japan Bible Society. It is hoped that the printing will begin in the autumn. The demand for such an edition is already considerable. The list of references has been prepared by Japanese scholars.

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Plans are being made for the erection of a Bible House in the centre of Osaka, the second main city of Japan. Apart from Tokyo, Osaka is the main centre of distribution, with a branch secretary helped by a staff of five. The location for the new building has already been secured.

In addition to the Bible depôts of Tokyo and Osaka, the Bible Society has opened five other depôts with religious bookstores in other areas of Japan. More books are now circulated through bookshops than through the churches. This includes mainly Bibles and Testaments, since most of the Portions are circulated by colportage.

One head of department in the J.B.S. is engaged in developing contacts with the book trade. There are about 10,000 bookshops all over Japan. The Bible Society hopes to place Scriptures in about 3,000 of them. There are at present about 500 retailers who exhibit and sell the Scriptures. Several of the largest have, with the help of the Bible Society, organised small Bible Exhibitions on their own premises. The last of such

exhibitions took place for a week in the largest bookshop of Yokohama during the first week of May. It had many visitors, 800 of whom registered their names and addresses. In 1958 thirty of these exhibitions were organised, the largest being that held in the main department store of Tokyo, at the time of the W.C.C.E.S.S.A. World Convention.

The General Secretary of the U.B.S. paid a three weeks visit to the Japan Bible Society from April 20 onwards. He was joined for about one-third of the time by representatives of Bible Society work in Canada, Hong Kong and the Philippines. The U.B.S. team also had several opportunities of meeting with staff and board members of the J.B.S. A special gathering of church leaders was addressed by the visitors. Arrangements have been made for a thorough presentation of the Christian situation and of the work of the Bible Society through speakers specially invited for the occasion, both in Tokyo and Kyoto. Bible Society problems and issues in matters of production, translation and relations with the churches provided the themes of two special sessions which the team had with the General Secretary and departmental heads of the J.B.S. Visits were also paid to the printing and binding plants working for the J.B.S. in Tokyo and in Kyoto.

The U.B.S. General Secretary attended and addressed a session of the J.B.S. Executive; he also had the opportunity of meeting one of the J.B.S. teams of colporteurs. A number of interviews and contacts had also been arranged, in particular visits to the annual Convention in Yokohama of the Sunday School Association, and to the All-Asian Conference of Y.M.C.A. leaders.

Korea

The General Committee of the *Korean Bible Society*, at its biennial meeting in May, agreed in principle to a revision of the Korean version of the New Testament. The publication of the Scriptures in the Hankul script and spelling, which was completed a few years ago, though making the Bible more easily readable to young people who are now taught to use the Hankul system, had not included any changes in the text. It is felt that the time has now come when many of the Chinese expressions which had been introduced into the language when Chinese characters had been used, ought now to make way for terms more readily understandable to people whose education is no longer based on the study of classical Chinese literature.

The K.B.S. is now considering how best the decision of the Board can be implemented. Matters of finance as well as of personnel are involved. For the past two years an interdenominational committee of seven young scholars has been making some attempt at a revision of the present text of the New Testament. That enterprise, however, is a private venture.

A new warehouse for the K.B.S. is nearing completion in Seoul. Its location in the proximity of a main railway station on the outskirts of the city is likely to prove most convenient. Plans have been worked out in such a way as to allow for the opening of a small Bible bookshop on the premises.

The K.B.S. Student Work, which has now completed its third year, organized last May a competition for the students of the five high schools in which Bible Society groups have been formed. An elimination test in each high school led to the selection of ten finalists. The final competition took place in the main auditorium of one of the schools, in the presence of 800-1,000 students. The form of the contest was a ten-minute expository

address on a biblical passage. Last year the competition was a memory test of Scripture passages.

Young people contributed 20,000 Hwan—about 1% of the total income raised in Korea for the work of the Society—last year. The Student Work has about 500 members. Many of them give time to the Society by addressing and despatching the K.B.S. News Bulletin and other publicity material.

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In addition to the seven full-time colporteurs employed by the K.B.S., the Society is also using the services of 48 voluntary colporteurs, who are supplied with Scriptures at a discount. Three of them are students who can in that way earn the necessary money to enable them to continue their studies. Colporteurs only sell Portions, and it is necessary to make a sale of 2,500 copies per month if they are to qualify for the maximum discount of 50%.

Mexico

The five students in the Penzotti Institute (for the training of Bible Society personnel—especially colporteurs—for work in Central and South American countries) together with the Director of the Institute, the Rev. S. F. Nelson and Mr. Ralph Rice, of Guatemala, took part in a special distribution campaign in Southern Mexico in the State of Tabasco from Feb. 23 to March 9. The campaign was carried on in three cities and 958 homes were visited and 3,410 copies of Scriptures were distributed. In each home some portion of the Gospel was read, usually in the presence of three to five people. Secretary Nelson estimated that about 4,000 people heard the Gospel read as a result of their visits and an effort was made to interest them in it. Most of these people heard the Gospel for the first time. A large number of information cards were left with the various church leaders and instructions were given on how to do follow-up work. In each church a group of laymen were left trained and organised to carry on the work of Scripture evangelization. The visitors felt strongly that South-eastern Mexico represents one of the greatest opportunities for Scripture distribution to be found anywhere in Latin America.

Pakistan

Mr. P. N. Joshua, secretary for Bible Society work in Pakistan, who has been spending several months in Europe, says that the work in his country has in the past year had three main emphases: circulation of the Scriptures among the Christians, most of whom are poor and illiterate, and also among some Moslems; distribution of the New Testament among graduates and matriculates; and the presentation of the Bible to leading personalities in the country, including the President of Pakistan.

A lay group of young men, working in offices and business firms, meets every Wednesday for Bible study. They also occasionally take out tracts and Bible portions for distribution in the villages.

There is a Women's Auxiliary in Pakistan, the members of which take Gospel portions to hospitals and also pass them on to domestic workers.

The reaction of a Muslim to the Bible, says Mr. Joshua, may be illustrated by the story of a young man who came into the Bible House and, after looking at the copies of the Bible, said, "You know there are many similarities between the Bible and the Koran, but there are certain things in the Bible which we do not understand, e.g. the Bible says, 'Love your enemies!' Now how can we love our enemies? If we did love them, they would no longer be our enemies".

So the Bible appears to the Muslim too idealistic and impractical. The

task of the Bible Society in Pakistan is to show that the Bible can have a practical influence on their lives.

Philippines

The Methodist Church is engaged this summer in a widespread evangelistic campaign, making use of a team of twelve evangelists from the U.S.A. The campaign is prepared by means of thorough visitation, backed by Bible study and prayer meetings. For the Bible study, John's gospel has been chosen and a study guide has been prepared for that purpose. In the campaign every home visited is being given at least one copy of John's Gospel, and families are urged to read it for their devotional life. The Gospels, in many dialects, are supplied at special terms by the Bible Society. The campaign will also be the occasion for many Christians to read the Scripture in a revised version, the translation of John having been recently revised in many Filipino dialects.

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The general manager of a large drug firm, a Christian layman having read about the Wayside Gospels Dispenser supplied by the American Bible Society, in the U.S.A., decided recently to press for a similar dispenser to be placed in each drug store supplied by his firm. These dispensers are now in use and several thousand Portions have already been circulated in this way.

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Last year a missionary of the Christian and Missionary Alliance reported in an article published in their magazine on his experiences in the sale of Scriptures and Christian literature, during a trip made in one section of the country. "This trip", he writes, "was experimental, the aim being to help us to determine the type of literature programme that should be encouraged throughout the churches of the C.M.A. in the Philippines. We have concluded that the major emphasis should be upon the distribution of the Word of God first in the form of dialect Portions, then the illustrated Portions, and later on the complete New Testament and Bible. The many kinds of other literature and books that are available will then become supporting and complementary to the sale of the Scriptures".

Puerto Rico

Bible Society work in Puerto Rico is to be organised as an independent Agency of the American Bible Society. This was suggested by the local Advisory Committee. The Agency will include the Dominican Republic and the Virgin Islands. The Advisory Committee will be enlarged and include representatives of all supporting denominations. Puerto Rico has hitherto been part of the West Indies Agency of the A.B.S., with headquarters in Cuba. It is expected that this move will prepare the way for a new advance in the promotion of the Bible cause.

Scotland

This year the *National Bible Society of Scotland* is celebrating the 150th anniversary of its founding, for it was in 1809 that a courageous band of men gave Bible Society work its root in Scotland as the Edinburgh Bible Society. Other local Bible Societies followed, until in 1861 they united to form the present Society. The following notes are supplied by the Rev. Dr. Wm. C. Somerville, General Secretary of the N.B.S.S.:

The main celebrations took place in April and May, though there will be lesser celebrations in many of the Society's Auxiliaries between now and the end of the year. The Society's Third Jubilee Meeting held in Edinburgh on 28th April, had Dr. Martin Niemöller and Dr. Frank Laubach as the principal speakers. Both gave excellent addresses which will live long

in the memory of all who heard them. A reception on the same day gave the Board an opportunity to welcome visitors from many Bible Societies: Dr. Norman Cockburn from the parent Society, the British and Foreign Bible Society; Mr. John Macbeth from the American Bible Society; Dr. and Mrs. Swellengrebel from the Netherlands Bible Society; Mr. P. N. Joshua from the Pakistan Bible Society; the Rev. Alan F. Scott from the B.F.B.S. in Australia; the Rev. and Mrs. W. H. Moore from the B.F.B.S. in Canada; and Mr. and Mrs. A. Wheeler Paterson from the Bible Society of Otago and Southland, New Zealand. Greetings were also received from several other Bible Societies as well as from the United Bible Societies. Supporters of the N.B.S.S. were delighted when, at the end of the week, the President of the U.B.S., Bishop Coggan, came in person as the bearer of still more greetings from the U.B.S., and the Rev. Edwin Robertson, U.B.S. Study Secretary, contributed to the programme later.

The Third Jubilee Meeting was also the Society's Annual Business Meeting. Among the items of business were the retirement on the completion of her three years' term as chairman of the Society of Mrs.Walter Sutherland and the appointment of the Rev. Dr. George S. Gunn as her successor in office. Mrs. Sutherland has made a very great impression during her period as the Society's first woman chairman, and she was most warmly thanked for all she had done. Some may recall that it was Dr. Gunn who preached the sermon in Dunblane Cathedral on the occasion of the opening of the U.B.S. Council Meeting in 1948, so he is not unaware of the importance of our world fellowship of Bible Societies.

The Third Jubilee Meeting had been preceded by a Third Jubilee service of thanksgiving in St. Giles' Cathedral, Edinburgh, and attended by the Earl of Wemyss and March, representing Her Majesty Queen Elizabeth, the Patron of the Society.

The Third Jubilee Meeting was followed by a period of intensive activity in Edinburgh and in Glasgow. An Exhibition entitled "The Word that works" had been assembled, with help from many Bible Societies and Missionary Societies, and was on show first in Edinburgh and later in Glasgow, attracting large numbers of people. Speakers from different parts of the world took part, and the programmes included two pageants and a choral and orchestral concert given by the Edinburgh Churches' Choir and Glasgow Churches' Oratorio Society and the Scottish National Orchestra. The broadcasting and television authorities co-operated very well, and one of the outstanding events was an "Any questions about the Bible?" programme, which was recorded for broadcasting the following Sunday evening, so that it reached a great many people all over Scotland.

A daily feature both in Edinburgh and in Glasgow was a period for Bible study and Bible reading in a central church during the lunch-hour. Studies were taken by Dr. Niemöller, Dr. Cockburn, the Rev. E. H. Robertson, Dr. Martyn Lloyd-Jones, Dr. Laubach and Dr. William Barclay—surely an impressive team—and the readings were undertaken by Mr. Tom Fleming, best known for his acting of the part of Our Lord in the television series, "Jesus of Nazareth". Perhaps the most impressive of his readings was his selection of passages from St. Luke's Gospel, covering the events of the life of Christ from His birth to His resurrection.

The Society has launched an appeal for a Birthday Gift Fund of £100,000 to catch up with existing responsibilities and to undertake several new commitments. The response so far has been slower than was hoped, indicating the need for more intensive

work in Scotland itself to increase appreciation of the Bible and of the work of the Bible Society if that work is to expand overseas also. To these ends we dedicate ourselves during the next period of the Society's history and pray for the direction and inspiration of Almighty God in all that we undertake.

Switzerland

The main business of the annual meeting of the *Swiss Bible Society*, held in March, was to study ways and means of raising the funds needed for the Society's programme. The goal the Society has set itself is to raise a total of Sw.Frs.70,000 during the coming year. In the Society's news bulletin, "Nouvelles bibliques", an appeal is made to its readers to keep a collecting box in the home, in which a small contribution is put each day, "just as one would give food daily to one's cat or canary!".

United States of America

The largest population group in Alaska (which became the 49th State in the Union on June 30, 1958) are the true Eskimos, who live along the Arctic Ocean, the Bering Sea and inland along the larger rivers. For many years Protestant churches and missions turned for Scriptures to the *American Bible Society*, which began its official work in 1926. The Bible Society has distributed many copies of Scriptures in Alaska, helped translators as they put the Scriptures into new Eskimo dialects and published a number of these new translations.

A visit to the Kuskokwim Eskimos readily shows what changes take place when a people receive the Word of God in their own language. Slightly more than five years ago the Kuskokwim New Testament was translated by the Rev. Ferdinand Drebert, a Moravian missionary and published by the A.B.S. To-day the Moravian mission is erecting a new church to replace the old one which was too small. In home after home the Bible Society's representative found well-used copies of the New Testament and listened as the people read a few verses in their own language. Words of appreciation were overflowing but perhaps most eloquent of all came from an old Eskimo woman who, through the interpreter, said, "Thank you, thank you, now God speaks to my heart".

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The A.B.S. which has been supplying free Scriptures to the nation's armed forces for 142 years, has extended its distribution to the country's submarine fleets. The Rev. R. H. Ellingson, secretary of the Bible Society, in ceremonies at the submarine base at New London, Connecticut, presented a ship's Bible and an illustrated New Testament to Lieut. Commander Lloyd S. Smith, Jr., the submarine's commanding officer. The Bible Society sent similar Bibles and Testaments to all other ships of the submarine forces of the Atlantic and Pacific fleets.

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Publication of Scriptures in Apache were reported for the first time in 1958. This is one of the Indian languages spoken in the United States. The A. B. S. published John, James and I John for these people, who now have some part of the Scriptures for the first time in their own language.

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Talking Book Records for the blind, distributed last year by the A.B.S., numbered 45,468. Distribution of both records and embossed Scriptures totalling 61,396 registered an increase of nearly fifteen per cent. over the previous year. In response to urgent appeals two large shipments of Braille paper were delivered by the A.B.S. to the Bible Houses in Japan and Korea for local printing of Scriptures in Braille.

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Overseas students enrolled at two colleges in the States of Kansas have been provided with Scriptures in their own tongues through the services of the American Bible Society. Some of the students, Mohammedan and others, have never had access to our Christian Scriptures. Scriptures in sixteen languages are being placed this year in the William Allen White Library at Teachers' College and in Anderson Memorial Library at the College of Emporia, both in Kansas.

United Bible Societies

Thirty-two delegates from 18 different countries (fourteen of which, including Singapore and Hong Kong, are Asian), met together in Singapore from May 27 to June 2 under the chairmanship of the U.B.S. Vice-President, the Rt. Rev. Bishop I. de los Reyes of the Philippines, for an All-Asia Regional Conference on the Bible and Asia. The participants included Bible Society agents and church leaders. They reviewed in detail the present conditions of Bible Society work in Asia and the main needs of the day. The following are some of the findings of the Conference:

Affirmation

We have met together as representatives of the Bible Societies working in Asia and as representatives of free and independent nations set in Asia at a critical period of her history. We have been made increasingly aware of the solemn significance of the work entrusted to us of God, and would affirm our dedication to the single purpose of taking the Gospel of Christ to the people. We would humbly state our conviction that we are called of God to work in an Asia which is rejoicing in a new-found independence and in which a strong and eager hope is compelling our nations forward. We therefore dedicate ourselves to give to this Asia the Book of God which is the charter of men's freedom and their peace, so that the new-born nations may build their nationhood upon those sure foundations which cannot be shaken.

Production

The Conference is thankful for what has been accomplished in Asia in the production and distribution of Scriptures but expresses its concern that so much more remains to be done. It therefore asks all Bible Societies and their Agencies in Asia to endeavour to assess the possible requirements for Scripture production in the next few years, having regard to the estimated increase in population and in literacy. The Conference asks also that due regard be given to the possibility of stimulating a greater circulation by increased Bible Society activity. The Conference urges with all the force at its command that a more vigorous promotion of Scripture circulation be undertaken.

The Conference notes, however, that there is a growing insistence in Asia on the publication locally of all literature written in the languages of countries in that area. We are therefore of the opinion that consideration should be given now by the Bible Societies to the development of production centres in certain Asian countries, which may involve the establishment of production funds and printing facilities in those countries and the provision of trained staff possessing technical skills in Scripture production.

Colportage

The Conference affirms its strong conviction that the work of colportage should be increased and vigorously prosecuted throughout Asia. All considerations of the political situation in our countries, the resurgence of other faiths, and the awakening spiritual search of our peoples, bring us to the conviction that colportage is an urgent necessity for Asia *now*. This work of colportage can be conducted either by men working on a salary

basis or on commission or both, and also by a greater use of church members who will work in a voluntary capacity either in their own neighbourhood or in a wider field.

It is essential, however, that colporteurs should be of the highest calibre and well-trained.

Training of colporteurs

We believe that the training of the colporteurs is as important as the work of colportage is urgent. Therefore, with a view to providing a corps of skilled, trained colporteurs who may preferably work with the churches in Asia, we recommend to the Bible Societies that:

(*a*) As soon as possible, and in co-operation with the churches in each area, they establish a short course for colporteur training, such course to include teaching in

i. the message of the Bible

ii. the contemporary context of the Church in that country

iii. the technique of personal evangelism to present persuasively the relevance of the Scriptures and to increase circulation at this time.

(*b*) Existing curriculum material be gathered by the U.B.S. and supplied to each Bible Society for consideration as a basis of colporteur training and for such adaptation as local conditions may require.

(*c*) The facilities of the U.B.S. be used to secure, where necessary, personnel and finance to permit this matter to be put into urgent effect.

"Church" colportage

To support and enlarge the work of the paid colporteur, we feel that there is a very large field for Scripture circulation which can be filled by bodies of local Christians operating from one church. There is a sense in which every Christian should be a colporteur and should feel an obligation resting upon him to circulate the Scriptures persuasively and with personal conviction. The Church's mission cannot depend entirely, nor even primarily, on large bodies of paid professionals. The churches will need to find some means of recruiting the laymen and women of the Church to undertake evangelistic distribution of Scriptures to their friends and neighbours. We commend this method to all our churches, being convinced that as Christians discharge their missionary obligation through Scripture distribution, their understanding of and devotion to the Church will be deepened.

The Church and the Bible Societies

The churches and the Bible Societies are indissolubly linked in mission. The Bible Society in each country is the Church's missionary partner and the missionary task of the Church is vitally served by the Bible Societies.

It is most desirable that the links between the churches and the Bible Societies should be as strong, as representative and on as high a level, as local conditions will permit.

We feel that all Bible Societies ought to take such steps as may be necessary to relate and integrate their work with the overall mission of the Church as a whole.

We therefore recommend that:

(*a*) At local, regional and national levels, Bible Society committees should be representative of the generally recognised Christian bodies at work in the area.

(*b*) A liaison should be established between the National Committee of the Bible Society and the National Christian Council and such other Christian groups as may be deemed appropriate and advisable.

(*c*) Some link should be established between the Bible Societies in East Asia and the East Asia Christian

Conference, keeping in mind the advantages which would be derived if it were found practicable to arrange meetings of both at approximately the same time.

The future development of Bible Society work was also given careful consideration and far-reaching suggestions were proposed to the Societies at work in Asia. Further information on this point will be reported in a later issue of the *Bulletin*.

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Arrangements are well in hand for the U.B.S. conference on Bible illustration to be held in Edinburgh, August 31 to September 3. The local committee has been fortunate in being able to reserve ideal accommodation for both the conference and the exhibition to be held at the same time, in the premises of the University of Edinburgh. Dr. Wm. C. Somerville, General Secretary of the National Bible Society of Scotland and chairman of the U.B.S. Standing Committee, is chairman of the local committee. The Bible Societies are fortunate in having the Rev. James Chisholm, head of the Art Section of Extra-Mural Studies at Edinburgh University, as organiser of the exhibition on Bible Illustration, which will be open to the public throughout the period of the Edinburgh Festival, August 23 to September 12.

Personalia

Bible Society work in Mexico suffered a great loss in the sudden death on April 30 of the secretary of the Mexico Agency, the **Rev. F. E. Estrello.** Mr. Estrello joined the Agency staff in 1952, and was a member of the Revision Committee of the Valera Bible and of the Christian Literature Department of the Committee on Co-operation in Latin America.

The Rev. B. Hakken, A.B.S. Associate Secretary in Iraq, was expelled from the country early last Spring, along with 13 other Protestant missionaries. No reasons were given for the expulsion. The Joint Agency is now under the direction of **Mr. Emmanuel Moursalian,** who has been working with the Society for several years.

The Rev. Carl W. Larson, secretary of the Northwestern District of the A.B.S., has been appointed Study Secretary on the Use of the Bible in the U.S.A. This programme is part of the U.B.S. worldwide five-year study of the use of the Bible in the churches, to stimulate thought on this important subject, to discover ways in which the Bible is used creatively in the life of the churches, and to secure exchange of experience among the churches.

Dr. John Harold McCombe has been appointed by the A.B.S. as Fraternal Secretary to the Japan Bible Society, with headquarters in Tokyo. Dr. McCombe has been pastor of the Asbury Methodist Church in Tuckahoe, New York, since 1951.

Mr. P. O. Mydske, a Norwegian, has been appointed secretary of the B.F.B.S., A.B.S., Norwegian Bible Society Joint Agency for Paraguay and Uruguay. Mr. Mydske has been a full time lay worker in his own church and has also had administrative experience as secretary of the governmental department of Commerce. Mr. Mydske will take up his post in the course of the autumn, after

having spent some time at Bible Society headquarters in Oslo, London and New York.

The Rev. A. Paul Wright has been elected an executive secretary of the American Bible Society. Mr. Wright joined the A.B.S. staff in 1953 as an associate secretary in the Ways and Means Department. In 1957, he was designated secretary of the Annuity and Life Income Department.

REVIEW

Christian Literature in Africa

Everyone who follows closely matters affecting missionary work in Africa will know the meaning of the letters I.C.C.L.A. (International Committee on Christian Literature for Africa). They take us back to the year 1929, when Miss Margaret Wrong began the task of giving shape to the movement to ensure that the Christian Church in Africa should have the kind of literature it so badly needed. I.C.C.L.A. has now ceased to be. Its Secretary, the Rev. Claude de Mestral, has returned to parish work in Canada; but before doing so, he has written up what one might perhaps call "The Last Will and Testament of I.C.C.L.A."—a booklet bearing the title "Christian Literature in Africa" (published by the Chrsitian Literature Council, 2 Eaton Gate, London, S.W.1, price 2/6d.). In the 84 pages of this booklet is set forth what Mr. de Mestral calls an aide-memoire for the use of all those having any responsibility whatever for the provision of Christian Literature for Africa. It is eminently readable, with sound advice to members of Mission Boards, to missionaries, editors, bookshop managers, printers; indeed to everyone however remotely connected with the business of providing healthful literature for Africa. I wish it a wide circulation, and would express the opinion that it may well have its usefulness in other fields than Africa.

J. T. Watson

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES—1958

It should be pointed out that although the following circulation figures are given under countries, in most of these the work is not done by national Bible Societies but by the Agencies of the larger Societies. Even where the work is carried out by a national Society, the latter is in many cases supported from abroad. These figures represent circulation by Bible Societies only and do not include that done by commercial publishers, nor do they represent the total number of Scriptures published by the Bible Societies in the various countries.

Country	*Bibles*	*Testaments*	*Portions*	*Total*	1957 *Total*
AFRICA					
AREAS (countries unspecified)					
North	5,455	6,541	54,009	66,005	61,416
South	233,042	84,927	188,210	506,179	723,735
East	52,976	55,669	50,651	159,296	145,360
British West	190,018	30,264	394,416	614,698	566,528
French West	13,144	29,307	7,879	50,330	54,821
CONGO & ANGOLA	33,857	71,204	53,916	158,977	429,277
EGYPT	8,647	18,312	96,907	123,866	95,372
ETHIOPIA (incl. Eritrea, Aden and Somalilands)	3,810	2,939	22,075	28,824	27,651
LIBERIA	1,038	1,281	1,599	3,918	6,876
MADAGASCAR	10,000	5,000	—	15,000	25,152
RHODESIAS	51,785	35,600	20,662	108,047	291,940
SUDAN	653	4,338	4,788	9,779	8,220
AMERICAS					
ARGENTINA	52,498	46,990	474,068	573,556	424,946
BOLIVIA	10,071	10,630	98,473	119,174	114,610
BRAZIL	122,513	62,211	1,350,310	1,535,034	1,646,175
CANADA	123,161	44,249	144,166	311,576	349,669
CANAL ZONE	1,128	745	6,905	8,778	8,691
CHILE	24,275	29,010	181,070	234,355	220,628
COLOMBIA	17,233	16,067	235,175	268,475	175,880
COSTA RICA	2,457	1,776	20,507	24,740	35,215
CUBA	15,621	17,672	256,297	289,590	381,370
CURACAO & NETHERLANDS ANTILLES	318	166	1,179	1,663	2,062
DOMINICAN REPUBLIC	4,871	5,404	112,673	122,948	55,367
ECUADOR	1,935	1,394	23,492	26,821	66,256
EL SALVADOR	3,928	3,119	71,896	78,943	149,949
GUATEMALA	12,218	11,466	194,272	217,956	243,217
HAITI	2,608	3,127	8,549	14,284	11,192
HONDURAS	2,445	1,518	12,181	16,144	46,871
MEXICO	37,650	16,286	283,784	337,720	372,335
NICARAGUA	2,338	1,419	26,043	29,800	49,590
PANAMA	2,678	1,319	25,479	29,476	23,882
PARAGUAY	3,628	3,299	30,990	37,917	36,617
PERU	18,185	9,730	118,568	146,483	136,570
PUERTO RICO	13,906	17,288	145,787	176,981	183,311
U.S.A.	540,126	1,051,997	7,596,855	9,188,978	7,450,926
URUGUAY	7,814	4,736	70,946	83,496	111,114
VENEZUELA	12,201	12,026	239,565	263,792	228,079
VIRGIN ISLANDS	796	473	3,610	4,879	3,441
WEST INDIES (Br.)	36,875	14,325	65,770	116,970	112,553
ASIA					
BURMA	6,911	13,187	24,474	44,572	33,615
CEYLON	3,916	1,535	37,694	43,145	74,757
HONGKONG & TAIWAN	41,501	34,466	426,323	502,290	617,984
INDIA	70,104	85,623	1,098,814	1,254,541	1,075,945
INDO-CHINA	1,690	722	95,762	98,174	127,186
INDONESIA	27,511	34,616	117,665	179,792	148,393
JAPAN	70,195	391,039	1,425,161	1,886,395	1,767,710

Country	Bibles	Testaments	Portions	Total	1957 Total
KOREA	28,436	143,695	635,488	807,619	756,266
MALAYA	13,155	6,388	79,581	99,124	98,290
OKINAWA	3,095	4,600	20,227	27,922	24,643
PAKISTAN	4,788	4,168	68,349	77,305	59,091
PHILIPPINES	20,461	19,234	151,646	191,341	139,410
THAILAND	1,243	2,701	536,512	540,456	497,775
AUSTRALASIA					
AUSTRALIA (incl. New Guinea)	77,299	31,491	113,628	222,418	230,798
NEW ZEALAND	18,055	3,282	62,943	84,280	36,291
PACIFIC ISLANDS	4,238	2,958	—	7,196	12,029
EUROPE (inc. Near East)					
AUSTRIA	21,038	12,700	48,971	82,709	120,409
BELGIUM	9,827	7,496	52,492	69,815	55,669
CYPRUS..	675	826	1,441	2,942	5,493
DENMARK	20,335	49,715	8,630	78,680	132,484
ENGLAND & WALES ..	354,898	68,168	230,626	653,692	684,522
FINLAND	66,680	50,615	12,712	130,007	136,030
FRANCE	56,157	52,664	182,672	291,493	179,103
GERMANY	463,131	261,055	648,575	1,372,761	1,174,783
GREECE..	5,935	13,626	39,055	58,616	92,513
HASHEMITE KINGDOM ..	2,770	5,882	16,595	25,247	19,373
ICELAND	1,012	3,524	525	5,061	1,818
IRAN	1,018	1,915	34,677	37,610	32,750
IRAQ	898	1,051	9,180	11,129	18,164
IRELAND (9 months only) ..	9,647	6,579	17,785	34,011	44,958
ISRAEL	6,369	7,234	2,329	15,932	7,020
ITALY	11,888	5,384	183,130	200,402	193,601
NETHERLANDS	99,049	18,726	106,690	224,465	207,865
NORWAY	29,895	81,636	1,580	113,111	122,434
POLAND	22,471	3,648	119,493	145,612	260,494
PORTUGAL	5,793	8,504	197,143	211,440	252,619
SCOTLAND	17,244	6,407	15,800	39,451	92,983
SPAIN	2,273	4,519	242	7,034	19,117
SWEDEN	88,310	36,038	4,828	129,176	118,100
SWITZERLAND	69,042	28,869	29,743	127,654	132,873
SYRIA & LEBANON.. ..	4,257	4,622	31,236	40,115	47,967
TURKEY	2,136	2,311	19,432	23,879	22,586
YUGOSLAVIA	6,446	8,130	13,225	27,801	14,101
MISCELLANEOUS					
	2,233	410	10,450	13,093	—
Grand Totals	3,449,694	3,265,373	19,616,796	26,331,863	24,966,876
WORLD TOTALS					
1957	3,599,347	3,240,936	18,126,593	24,966,876	
1956	3,219,495	3,204,846	19,954,801	26,379,142	
TOTALS FOR CONTINENTS					
Africa					
1958	604,425	345,382	895,112	1,844,919	
1957	742,222	371,191	1,322,935	2,436,348	
Americas					
1958	1,073,477	1,388,442	11,798,610	14,260,529	
1957	1,098,520	1,291,411	10,250,585	12,640,516	
Asia					
1958	293,006	741,974	4,717,696	5,752,676	
1957	281,437	731,834	4,407,794	5,421,065	
Australasia					
1958	99,592	37,731	176,571	313,894	
1957	95,531	51,412	132,175	279,118	
Europe					
1958	1,379,194	751,844	2,028,807	4,159,845	
1957	1,381.637	795,088	2,013,104	4,189,829	

Contributors to this issue

The Rev. J. T. Watson is Assistant General Secretary of the British and Foreign Bible Society, one of his fields of special responsibility being Africa.

The following are B.F.B.S. Agents in the areas indicated in brackets: The Rev. F. J. Bedford (East Africa); The Rev. N. H. Hunter (Br. West Africa); The Rev. E. M. Roulet (Fr. West Africa); The Rev. J. M. Booth (The Rhodesias); The Rev. A. W. Marthinson (Congo Basin); Mr. C. Sanderson is under Special Appointment for work on the Hausa translation.

Dr. A. A. Kunz is International Director of the Pocket Testament League.